

THE
DISPERSION
OF THE
MEN at *BABEL*
CONSIDERED,
AND THE
Principal Cause of it
INQUIRED INTO.

Και ἔσται Κύριος εἰς ΒΑΣΙΛΕΙΑ ἐπὶ πᾶσαν τὴν
Γῆν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται ΚΥΡΙΟΣ Εἰς,
καὶ τὸ ὄνομα αὐτοῦ ΕΝ.

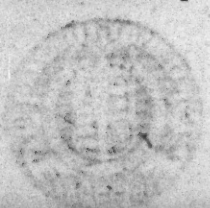
Zechar. C. xiv. 9.

By *JOSEPH CHARLES*,
Vicar of *Wighton*, in *Norfolk*.

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I HAVE long been of Opinion, that we had not as yet obtained a full view of the mystery of the Cross; and that there must of necessity have been some very terrible Mystery in the peculiar separation of the Great Spirit from this View, and to discover this Mystery, I knew would most certainly let in a noble Stream of Light upon the Mysteries of Matter and the Tropics; which must undoubtedly contain very frequent Allusions to it: All which Allusions must of Course be buried in Obscurity, so long as this Mystery was undiscovered.





P R E F A C E.

I HAVE long been of Opinion, that we had not as yet obtained a full View of the *wonderful Theocracy*; and that there must of Necessity have been some very terrible Mystery in the peculiar Separation of the *Jewish* People. To obtain this View, and to discover this Mystery, I knew would most certainly let in a noble Stream of Light upon the Writings of *Moses* and the Prophets; which must, undoubtedly, contain very frequent Allusions to it: All which Allusions must, of Course, lie buried in Obscurity, so long as this Mystery was undiscovered.

2 2

And

And I was more than sufficiently confirmed in this Opinion by the Confusion and Perplexity of the wholesale Commentators: For upon my examining of them in many Passages, which I had great Reason to believe did all relate to one and the same *grand Secret* (whatever that Secret should be found to be) in the room of Steadiness, Connexion, Harmony, and Regularity of Design, I saw them breaking off into a vague, inconsistent, disjointed, and arbitrary Interpretation; which effectually convinced me, that, instead of giving Light to this Matter, they were, indeed; themselves in the utmost Darkness. At the same Time I could not but believe, that this *great Secret* might be recovered by a close and strong Attention; and by that Means one uniform and consistent Rule might be obtained, which should measure a large Share of the Proportion in the Prophetic Writings, which should

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should produce a new and undeniable Evidence of their supernatural Harmony, and illustrate a Number of their beautiful Obscurities.

The learned Divine knows well how impossible it is to investigate these by a confused and irregular Process: He sees how little of the *internal Evidence* we have gotten, and how much we have lost, by those who have attempted to go through the whole Bible in Commentaries. There are not as yet a sufficient Number of Materials collected for such an Undertaking, as the best Master-BUILDER, who should come to this Work, would be forced to acknowledge. Yet, surely, if those who have undertaken upon the whole, had instead of that compleated but one small Part, this glorious House of God had already been far advanced. Let us avail ourselves therefore of their Mistake: Let us divide our Forces into single and separate Tasks,

b
and

and he who shall thus begin to build, may, perhaps, be one who shall be able to finish.

Another Matter which will greatly help forward the Progress of *Moral Discovery*, is this, that when any Man of known Ability and perfect Ingenuity has attempted to elucidate any Obscurity in the sacred Writings, if his Interpretation in many Parts appears too harsh, too strained, or too capricious, we may depend upon it, that he set out upon a wrong Principle. This Method, therefore, must of Necessity be changed: For Men may give themselves Trouble and Fatigue by running into the same Maze; but they can never satisfy an able Reader with any Thing less than familiar Truth. We may be certain that these curious Obscurities will never come out lame and defective: Whenever the right Rule shall be applied to them, they will turn out all Perfection in every Part,
and

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and their Evolution will appear with a most enchanting Familiarity. Their internal Evidence will plainly show their Divine Original, and we shall clearly see, that it is impossible for them to have been the Work of any Thing less than the *Infinite Mind*.

The following Inquiry is an Attempt of this Sort; by which we have endeavoured to discover the *terrible Mystery* of the THEOCRACY, and to bring to Light the Force of its Appointment. If this Inquiry be made with Truth, it will plainly appear, even to the commonest Understanding, how much that EXAMINER understood either of the Nature or the Design of the *Theocracy*, who set himself that happy Task of prevaricating with the Author of *the Divine Legation* about it: For which he received a just Reward in particular, and the Republic of Letters a Satisfaction in general.

b 2

Such

Such Men, indeed, may find great Matter for Displeasure in the following Inquiry ; for, instead of some Things new in it, they will scarcely meet with any Thing old. And this is no more than what the very Nature of this Work did require ; for if the sacred Writings do contain, either any other Cause, or any further History of the DISPERSION, than that which *Moses* has recorded in the eleventh Chapter of his first Book ; as this Cause and this History were so secreted, that they have lain undiscovered to this very Day ; it will follow, that the Methods, by which they have been recovered, should needs appear to be new, as well as the Discovery itself.

We have no Uneasiness, therefore, upon this Score : If these *Examiners* and *Answerers by Profession*, can really think, or at least will venture to say, that all the Excellence of the sacred Writings is already discovered, we shall

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shall venture to tell them, that we know to the contrary. I confess, freely, that the whole Cloud of Commentators have understood the greatest Part of our Quotations in a different Sense: And I know that this is sufficient to extort the Consent of all those who are more governed by Authority than Reason. But, then, let me add, that this multifarious Interpretation of theirs, does afford us the most sanguine Hopes of the Regularity of this.

Again, upon a Search into the remotest Heathen Antiquity, concerning the *Dispersion*, I found so perfect an Agreement with those Things which I had drawn from *Moses* and the Prophets, that this Connexion of sacred and prophane History did more and more encourage and support us. We are all of us at this Time full of Expectation that some of the most antient Historians in the Gentile World may be recovered in *Italy*: And if

either *Berosus*, *Abydenus*, *Eupolemus*, *Hecataeus*, *Artapanus*, *Jerom* the *Egyptian*, or *Alexander Polybistor*, (with whose Remains the Lord *Bolingbroke* was so much dissatisfied) if any of these, I say, should be found compleat, we may be certain that they will not only bear Witness to, but likewise illustrate many Parts in the Writers under the Theocracy. Nay, should we recover only those two illustrious Cotemporaries *Nicolaus Damascenus* and *Trogus Pompeius*, the learned World will undoubtedly receive much Information of this Sort, which all the Politeness and Elegance of *Justin* could never compensate for the Loss of.

Lastly, when, after the Harmony of the *Theocratic* and *Gentile* Writers, I had carried this Inquiry into the *Evangelical* ones, and there discovered an illustrious Confirmation of the whole, both of the Cause and of the History of the *Dispersion*,
which

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which I had been searching after ; I could no longer doubt, but that the Subject of this Inquiry was a Matter of great and tremendous Importance, and that it became me to communicate the Discovery which I had made of this Importance ; not only because of that powerful Influence, which the ingenious Divine will find it has upon all the Theocratic and Evangelical Prophets, but likewise because there does result from it an invincible Proof of the Truth of the Patriarchal, Mosaic, and Christian Revelation, obvious even to the more ordinary Capacity.

For although it is impossible for a *Jew* to see the Force and Truth of this Inquiry, yet I will venture to believe that every *Christian* of plain and common Understanding, may be able to do it. At least it has been our Desire that they should. To this End it is, that we have pointed with the Finger, again and again, to

the common Reader in the Course of our Interpretation ; and that we have so frequently remembered the grand Uniformity of Design, which the Prophetic Writings, in Obligation to *the grand Mystery*, did of Necessity proceed upon.

The learned Divine will see many Instances of this Sort, in which we have earnestly endeavoured to reduce this Inquiry to publick Utility : Whilst yet again, that we might afford Entertainment to the more elegant Critic, I have set before me the fine Writer of *the Use and Intent of Prophecy*, how difficult soever it may be to copy after so great an Original.

It is an undeniable Truth, that the Prophetic Writings contain in their Treasures all those Images, of which the most beautiful Imitations can possibly be composed ; and that, in many Cases, the most enraptured Imagination can never represent them
with

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with more Beauty and Grace than they really have. If in the polite Arts, the Poet and the Painter can fill our Minds with counterfeit Images, and our Hearts with fictitious Sentiments, by *pretended Inspiration*, which yet shall charm us with an irresistible Grace, what have we not to expect from celestial Vision? From *real divine Influence* and prophetic Spirit? These must of Necessity have every Beauty, Force, and Elegance that their End requires,

Since this Inquiry, then, did so unavoidably concern itself with graphical Description, and since the greatest Part of this History has been recovered from it, I thought it proper not only to show the Importance of this Imagery, but likewise to point out the inimitable Beauty of the divine Composition. By doing of this, I had hopes that this Inquiry might in some Measure serve to recommend the Study of the sacred Writings to those,

those, who have the greatest Force and Ability in the more curious and delicate Sort of Criticism. And this Force and Ability, when steadily applied, will most effectually refute every weak and envious Objection against Moral Discovery. For, when once we consider the divine Original of these Writings, we cannot doubt but that there are many Obscurities in them which must needs be exceedingly delicate. These Obscurities, when curiously investigated, turn out all-shining Brightnesses; like new Stars, they make their Appearance in the glorious Galaxy of Revelation, and show the infinite Wisdom of their great Creator.

To produce any of these to the publick View, and to point them out to others, who have neither Leisure nor Abilities to discover them, is that noble Employment of Mind which is worthy of the brightest Genius; and which will confer a Degree of Merit,

Merit, even upon the moderate one. This Consideration it was that induced even us to draw an Argument, for the Proof of Revelation, from one of the greatest Obscurities in the *Moral Oeconomy*: Which, though it might well deserve the polishing of the most masterly Hand, will yet, I trust, without this Advantage, afford an invincible Proof to the plainest Reader, and furnish him with a short unanswerable Question resulting from it. The Inquiry, however, must speak for itself; it lies not in the Power of the Author to recommend it, since few Men, of his Standing in the Church, are in greater Obscurity.

— Yet not the more
Cease we to wander where the Muses haunt
Clear Spring, or shady Grove, or sunny Hill,
Smit with the Love of SACRED Song; but chief
Thee SION, and the flow'ry Brooks beneath,
That wash thy hallow'd Feet, and warbling flow,
Frequent we visit.

MILTON.

A S U M-

The Commission is now that in-
 duced even to draw up a plan
 for the Peace of Afghanistan from
 one of the greatest Obstacles in the
 Afghan Uprising. Which, though it
 might well give the possibility of the
 most successful result, will not, I think,
 without the advantage, afford an in-
 valuable proof to the plainest reader,
 and furnish him with a most unan-
 swerable answer to the question
 That, however, however much we
 for well, it is still the Power of
 the British Government is the
 only one of the world's

The first of these is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference. This is
 due to the fact that the Government
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 interference. This is due to the fact
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 to secure the necessary funds to carry
 out its policy of non-interference.



A
S U M M A R Y
O F T H E
C O N T E N T S.

S E C T. I.

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The Author's Absence from the Press has occasioned the following Errata.

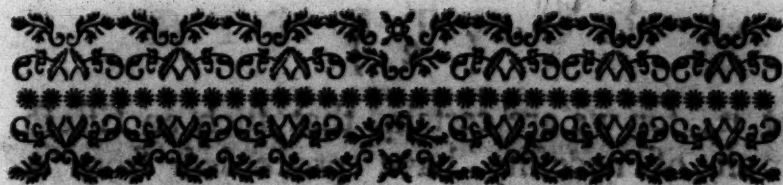
Page 11, Line 6, for *Matter* read *Manner*.

Page 53, Line 11, dele *they*.

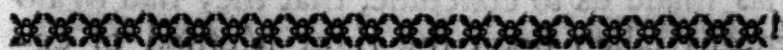
Page 201, Line 18, for *in which in* read *in which it*.

Page 216, Line 14, for *καλῶν* read *καλῶν*.

Page 220, Line 20, for *emandavit* read *emendavit*.



THE
DISPERSION
OF THE
MEN at BABEL
CONSIDERED.



SECT. I.

THE Dispersion of the Men at the Building of *Babel* has been a Matter much agitated in the Commonwealth of Learning: Yet so it has happened, that the many Questions and Disputes concerning it have hitherto produced us but little either of Pleasure or of Profit. If we consider this Separation (as it really was) to have been the most important Event of any in the whole Course of History from the Deluge to the Nativity of our *Lord*, we cannot rest satisfied with an imperfect Account
B of

of it; for we are certain, that such an Effect must of necessity have proceeded from a Cause of equal Proportion. The Causes already assigned of this momentous Transaction have been so little satisfactory, that the learned and ingenious Mr. *Saurin*, in his Dissertation upon it, was obliged to express himself thus: " Interpreters, says he, have carefully
 " inquired how the Project of that City and
 " Tower could be so displeasing to God; and
 " upon this Subject, as well as upon many
 " others, it is more easy to guess, than to re-
 " solve."

This great Embarrassment of the Interpreters has made us to conclude, that they had by no means fallen upon the right Method of exploring this Obscurity; and that in order to enlighten it, and procure a more rational Solution of this Difficulty, we must be obliged to depart from their Manner of Inquiry. It is in vain to return to defeated Experiments: This must of course bring great Detriment to moral Discovery: For, whilst Men continue in such a Circle, instead of adding to the Number of Truths, they spend their Time in increasing Perplexity. We have made this Use therefore of their Endeavours, to take them as so many sufficient Witnesses, that all Success was to be despaired of in this Way.

And indeed we had great Reason for this Determination; for, upon examining, we found them all involved in two very fundamental

mental Errors; the one, their not sufficiently attending to the Character of *Moses*, who has recorded this History; the other, their not supposing that any thing further of it could be found in the rest of the sacred Writers.

The first of these Errors (as will largely appear in the Course of this Inquiry) has been the Origin of numberless Disputes in many Instances in the Writings of *Moses*, where the curious Management of this *great Prince* was more immediately concerned. Learned Men have measured this Historian by the Standard of other Writers; and therefore it can be no matter of Wonder to us, that they have succeeded according to the Principles which they first set out with. It appears upon the least Reflection, that *Moses* stands alone in every Circumstance: No Prince ever was, or ever can be in his Situation again, consider him either as an Historian, or as a Lawgiver. The Consequence must needs be, that his Management too should be singular and peculiar.

The second of these Errors may seem to be of a private Nature in comparison to the first; since it may be supposed to relate wholly to the Subject of this Inquiry: Yet even this must be said in a limited Sense, as only concerning the primary Effect of it; for certainly the Consequences, which attend it, are of a larger Extent. There are many Passages in the sacred Writings, in which, we trust, this

History is to be found, even the very particular Circumstances of it; but the capricious and arbitrary Manner in which they have been interpreted (pursuant to this Mistake) has destroyed the beautiful and delicate History which they contain, and substituted Error in its stead.

If we can attain therefore to a competent Knowledge in these two Points, we shall not only have secured to ourselves a rational Solution in the Case of our own Inquiry; but also, in the Pursuit of it, shall throw Light, we presume, upon other Matters, which may well reward our Pains, by making it more extensively useful and agreeable at the same time. Besides, as we propose to allow ourselves very narrow Room for meer Conjectures in regard to this History, and to advance nothing concerning it which cannot fairly be deduced from Scripture-Authority; since we must of necessity have Recourse to many Quotations, and must travel with Diligence through many Writers, as well those under the new Covenant, as those under the old; we cannot but think it expedient to enliven this Search by the Illustration of several Matters, which bear a relative Proportion to the Subject of it.

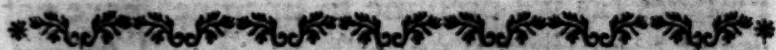
The Character of *Moses* may seem indeed to promise us a greater Variety; yet even the other of these two will not be unfruitful, we hope, but may afford us some useful Discovery by extending itself further than at present

sent we are apt to conceive. For, if these Passages (as we presume to imagine) have not as yet been rightly understood, it will follow, that the Subjects and Occasions, to which Interpreters have applied them, must needs have been mistaken too.

To consult the Ease and Benefit of the common Reader (to whom we shall have a particular Regard) we here at the Entrance inform him, that our Opinion concerning the Dispersion is this, That it was principally made for the sake of religious Distinction. By this Means he will be able to see the Reasons and Authorities, which have produced this Opinion, in a clearer Light, and to accompany us in this Search with greater Pleasure and Advantage.

In order to this Inquiry, we lay down this general Rule, which must be universally received by every Reader of sound Understanding, That every Historian (in order to form a true Criticism) must be considered according to the Customs and Genius of his Country, the Circumstances of the Times of which he writes, and in regard to his own particular Situation as to the Persons to whom his History is directed.

Upon this Foundation, which we need not to demand as a *Postulatum*, we propose to erect our Inquiry, and to measure the whole of what we shall extract from the sacred Writers by this equitable and unerring Rule.



S E C T. II.

MOSES, by the divine Appointment, was to separate one peculiar People from all the rest of the World; to debar them from all Alliances by Intermarriages with other Nations, from all Intercourse with their civil and religious Rites; and to lock them up from that darling Principle of Intercommunity in Religion, which then so universally prevailed, and which was so easily propagated by the Assistance of social Nature.

A People thus severely confined must be confessed to be in a very *extraordinary* Situation; and it is easy to judge, how difficult a Matter it must needs be by Nature to keep them under such a rigid Institution at any Rate; but more especially so, if they had been acquainted with this Secret, that their tedious Dispensation was to come to an End, and that in all this Confinement they were only Stewards for the rest of the World, whose Blindness God had determined to wink at (as *St. Paul* expresses it) 'till the Time appointed. * This was the grand Mystery of their first Institution,

* Notwithstanding this, *Moses* was to leave behind him a Testimony to the second great Lawgiver, who should succeed him. This was a difficult Point, and required the nicest Management.

tion, which was revealed to *Moses*; but then his Commission was strictly limited to conceal it: For a Distinction attended with so many natural Inconveniencies was a Yoke upon their Necks, which, *St. Peter* confesses, neither they

nagement. Yet he has done it; nay, has curiously pointed out even the different Genius of the *future* Dispensation, at the very Time, when he most strongly impresses the Obligation to *his own*. He puts the People in mind of the Consternation, which the astonishing Appearance at the *Horeb-Contract* had brought upon them; and from thence finely takes Occasion to draw the Outlines of the universal Covenant, which should be made with all the Nations. "The Lord thy God" (says he) will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; unto him shall ye hearken: According to all that thou desiredst of the Lord thy God in *Horeb*, in the Day of the Assembly, saying, Let me not hear again the Voice of the Lord my God, neither let me see this great Fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken; I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them all that I shall command him." *Deut. xviii. 15, &c.* Here we see, that the second great Prophet, and his Legislation, are deeply shaded by the Terror of the first Covenant; and that it was impossible for this People not to believe, that God, out of Compassion to the Dread which had fallen upon them at the Delivery of the Law, had condescended not to terrify them again in a Manner so insupportable. The People, I say, must naturally apply the Words of *Moses* in this Manner, and understand them in this Sense. Whereas the Truth is, that the two Dispensations, being so essentially different in their Ends, would of course have different Means proportioned to their Designs. That of *Moses*, being to shut up one People from all the rest of the World, required the strongest Impressions of Terror to keep the Subjects in quiet Submission to it. That of *JESUS* being to call the dispersed Nations, and to gather them into the Knowledge of the one true God, and by this Means to make, as it were, one Family again, it required the utmost Humanity, Tendernefs, and Good-will towards Men; it being the glad Tidings of great Joy.

they nor their Fathers were able to bear. *Moses* then was to keep the Finiteness of his own Institute as far out of Sight as possible: Therefore in writing the History of the first Men and Times, together with that of the one true Religion, which was so unavoidably a Part of it, he would throw all the Relations of the principal Facts, which make up and allude to the grand Process of the subsequent universal and lasting Dispensation, into Shades of temporary Matters: He could not do otherwise, without defeating himself.

The Separation of the first Families, and their Division into different Nations, is incontestably the most important Fact, as we have already said, in the whole Course of natural History, from the *Deluge* to the *Incarnation*; it being a Matter in which every People upon the Face of the Earth are equally concerned. The Manner, in which the Author of the Book of *Genesis* tells us this was done, that is, by a miraculous Gift of Languages, would still further excite the Curiosity of Men to inquire into it, and to examine his Account of it. The Reason given for this wonderful Revolution is purely political. The Historian tells us, that the Descendants of *Noah* had determined to keep together, and consequently to lay the Foundation of a large Commonwealth: In order to which, they had chosen out the Seat of it, and were building a City of prodigious Extent, together with a Citadel
of

of uncommon Height, as the natural Means to prevent Separation. No doubt but Migrations of Colonies would have been very slow in this Case. Men at their Ease, surrounded with all the Conveniencies of social Life, would very unwillingly leave a great Commonwealth, to go out into a wild and uncultivated World. We have now before us the Sentiments of human Nature upon this Head in the Case of our own *Nova Scotia*: And we may be certain, that the Unwillingness of these Men after the *Deluge*, and their Aversion to *Migration*, would of necessity have been greater, in proportion to the dreadful Ruin which the Earth had sustained, and consequently the uncomfortable Aspect of every thing around them.

The Buildings of these Men, which are here called by the Name of one City, being to prevent Separation, must of course have been very extensive: And the three great Patriarchs, *Shem*, *Ham*, and *Japhet*, who had lived so long in the antediluvian World, made every Provision, no doubt, that was necessary to avoid it; allotting to themselves very largely in the Districts which they had chosen for their respective Families. Now this Proposal and Undertaking of theirs being contrary to the Design of the infinite Wisdom, the Historian tells us, it was defeated by a miraculous Gift of Languages.

This

This Reason of their Dispersion, for the quicker cultivating the different Parts of the World, is certainly a very good one; but then it is, I say, entirely a *political one*. Now this Dispersion was followed by an universal Revolt in *Religion*, as well as in *Politicks*: And the Author of the Book of *Genesis* confessedly writing the History of the Religion of the *one true God*, continued through different Parts of its Revelation and Process; how comes he to be silent here, in a Case which was attended universally with the Loss of it? Supposing any other but *Moses* to be the Historian, his Conduct is entirely unaccountable, and it is impossible for us to reconcile this Omission: But, admitting him to be so, we find the Historian entirely consistent with his own Character; and that which creates an unanswerable Objection against any other Writer, is the strongest Evidence in regard to him.

Before that we proceed to maintain this Assertion, and to shew the Reason of *Moses's* Silence, let us observe, that the Designation of a peculiar People was first made to *Shem* by the Blessing of his Father *Noah*: Which Blessing we say was prophetic, because it was conferred upon *Shem*, not in Virtue of his Birth-right, for *Japhet* was the first-born; neither again upon account of any Difference in his Behaviour towards his Father from that of his Brother; for the Conduct of *Japhet* in this Case was equally reverent. Hence we conclude

conclude that *Noah*, who had been honoured with so many Revelations from God, had never inverted the Order of the Patriarchal Customs, but by the *Divine Decree*; though *Moses* was obliged to be silent about it. And indeed the Matter of the Blessing itself, though curiously concealed by being delivered in such a History, is plainly predictive: "Blessed be
 " JEHOVAH the God of *Shem*. God shall
 " enlarge *Japhet*, and shall dwell in the Ta-
 " bernacles of *Shem*." *Gen.* ix. 26, 27.

To prevent Obscurity then, and to procure ourselves a familiar and intelligible Manner of Expression, let us remember that the *Designation* of a Peculiarity was made to *Shem* and his Posterity in general Terms; the *Appropriation* of this Peculiarity was made to *Abraham*, and an express Covenant or Contract entered into; the *Erection* of this Peculiarity into that Kingdom which we call the THEOCRACY, was the Office of *Moses*. Having premised thus much, we come now to account for the Silence of *Moses* in regard to the universal Loss of the true Religion.

God, in his infinite Counsel, and in the mysterious Dispensation of his Will, had determined to leave the Bulk of Mankind to itself, for numberless wise, though to us unsearchable Ends, we are certain: However, for one which is very apparent; I mean, to give an *incontestable Proof*, from an *universal Fact*, that human Nature, left to itself, would
 make

make Gods like itself; to show, beyond all *rational* Contradiction, the Blindness and Insufficiency of human Reason in the Matter of Religion; consequently the Necessity of *Revelation*: Which our Deists at present, born under the Light which Christianity has brought into the World, have yet the Modesty to deny now; or rather, with a most unparalleled Assurance, to give the Lye to the uniform Practice of all Mankind for upwards of two thousand Years running.

But then, it is not to be supposed, that God would entirely absent himself from the *moral Government*, would leave himself utterly without Witness in the World, and wholly resign his Right of Worship. Now, had the Descendants of *Noah* continued together, and founded this great Commonwealth, the Doctrine of the UNITY, and the Worship of the one true God, must either have been universally preserved, or universally lost, (I mean, according to natural Causes): The last of these we find was the Case, even after the *Dispersion*.^b God therefore dispersed these Men by putting a miraculous Force and Necessity upon them; and this Separation was the most suitable Means to preserve the Designation of a Peculiarity in every Sense. After this Dispersion

^b As the Memory of this Dispersion was kept up, though imperfectly, in the antient Heathen World, so is there something very remarkable in this Line of *Homer*:

Ἀλλή δ' ἄλλων Γλώσσα ΠΟΛΥΣΠΕΡΕΩΝ Ἀνθρώπων.

Iliad. II.

person, withdrawing himself from Mankind in general, he *appropriated* a Branch of this *designated* Posterity, and set it apart, to preserve the Knowledge and Worship of the one true God.

He conferred this Honour upon the Family of *Abraham*, in Reward of his Piety; and in the Process of Time, when the Descendants of it, according to his own Appointment, were increased into a numerous People, he erected this Peculiarity into a wonderful Kingdom. To keep them from all Communication with the rest of the World, he gave them a severe Institute by *Moses*, in which he made himself their TEMPORAL KING, to reward their Obedience, or to punish their Revolt, whenever they should extend to be general and national.

But, having determined likewise to call these *Nations* again, in his own good Time, from Polytheism, and to gather them into the Doctrine of the UNITY; this Institute and *temporal Kingship* must of consequence be finite, or come to an End, whenever the *Gathering* should be; for, when the Substance is come, the Shadow ceases.

Now *Moses* would take all possible Care to avoid the Discovery of this; and therefore, in relating the History of the Dispersion, he omits giving the *religious* Cause for it, (because it had, we see, an immediate Connection with the End of his own Institute) and gives only
the

the *political* one; (and even this he throws deeply into the Shade of the Punishment) by which Management the other slips out of Sight. Again, he was under another Necessity which confined him to Silence, and that a very strong one: He was obliged to leave upon Record the illustrious Prophecy which foretold their Congregation; and therefore it was impossible for him to give the religious Cause for their Dispersion.

This Prophecy is that of *Jacob* in his Blessing of *Judah*, which was to give a most glorious Testimony to Christianity seventeen hundred Years after its Delivery. We are certain, that it required a skilful Address to shade this; and we see how dexterously he does it: "The Sceptre shall not depart from *Judah*, nor a Lawgiver from between his Feet, until the *Shiloh* come; and unto him shall יקוה עמי the Gathering of the Peoples be." *Gen.* xlix. 10. The Lawgiver was the Historian himself; and therefore he adds the Circumstance from between his Feet to take off the Glare. This Artifice naturally led the *Jews* to believe, that their Government was to continue for ever; for, if *Judah* could preserve it 'till the Coming of the *Messiah*, they had no Doubt or Apprehension but that he was to make it perpetual. This Blindness was necessary to a People in their Situation, and this Management effectually secured it.

But

But what is most extraordinary, is, that this delicate Artifice of *Moses* has blinded our Christian Interpreters too in their Exposition of this Prophecy: With the Septuagint and the *Chaldaean* understanding this Circumstance as an Expression of the Seed of *Judah*, they fell upon a wrong Scent, and set out a hunting (out of a childish Fear, lest the Prophecy should be found defective) after a confused Succession; entangled themselves with tedious Questions about the Reign of the *Asmonean Princes*, and the Continuance of the Power of Life and Death amongst a tributary People, incumbered with infinite Perplexities.

Thus setting out wrong, it was impossible for them to end right; and all they got by their Pains, the whole Fruit of their Labour, was only this, the involving of themselves in inextricable Difficulties, where there was no manner of Occasion for them. They have spent all their Time on the Part of the *Jews*, as if the *Gentile World* were little concerned in this Prophecy; whereas the Truth is, they were equally so: It foretold the universal Recovery of the Doctrine of the UNITY to the Nations by the Coming of the *Messiah*; and that *Judah* with *Moses's* Law, protected by *God*, should preserve it 'till that Coming, whatever should befall the other Tribes.

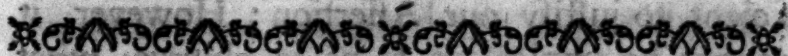
The ten Tribes soon lost it, and so were lost themselves; for *Jeroboam*, the Founder of their Kingdom, in order to cut off all Probability

bability of Reunion, which the Going-up to *Jerusalem* (to do Sacrifice there at the appointed Solemnities) he thought might occasion, established the Worship of the Calves^c. This being a direct Opposition to the Doctrine of the UNITY, God removed them from his own Establishment, and dispersed them amongst the *Nations*. They were dangerous Neighbours to the Kingdom of *Judah*, being of the same Blood; and having been equally bound to the same Law, had they continued in a State of Prosperity, must, according to the Nature of Things, have entirely corrupted *Judah* and *Benjamin* their Brothers.

Besides, their great Lawgiver had threatened them abundantly with such a Removal, and largely foretold their being carried away into *other Lands*, as a Punishment for their Worship of *other Gods*. Now, had not this Punishment been inflicted according to its Denunciation, what had become of the Truth of *Moses's* Commission, and consequently of the *Theocracy* itself? The Worship of the one true

^c At the Revolt of the ten Tribes, the Prophecy of *Jacob*, as to the Designation of *Judah*, began to appear; for the Lawgiver *Moses* departed from them, by the new Institute of *Jeroboam*. It is something very worth our while to observe, that both these Legislators were from *Egypt*. *Moses* had passed the first forty Years of his Life there; and *Jeroboam* had resided five Years in the Court of *Egypt*, after his Appointment by the Prophet *Abijah*. And yet the Founder of the *Theocracy*, and the Founder of *Israel*, bear no Resemblance: These two Lawgivers gave very different Institutes; the one was *divine*, the other *Egyptian*.

true God could never have been preserved in such a Case, had he not vindicated his own Authority in the Manner that he had threatened: But by this Method the Prophecies of *Jacob* and *Moses* were both maintained; the last being absolutely fulfilled, and the first most naturally secured.



S E C T. III.

SINCE the Dispersion of the *ten Tribes* is so nearly allied to that of the *Nations*, which we are inquiring after, and makes up so large a Share of the Writings of the Prophets; again, since their Case has either thro' Ignorance been so little understood by deistical Objectors, or otherwise by Prevarication has been so grossly misrepresented in their Writings; we shall by no means lose Time, if we consider the whole of this *Apostasy* somewhat largely. This Defection in God's own Kingdom we readily confess to be surprizing at the first Sight; but yet we assert, that the *Dispersion* of the *ten Tribes* was a grand Illustration of the Prophecy of *Jacob* in his Blessing of *Judab*, and undoubtedly was equally determined. The peculiar Continuance and Preservation of *Judab* could never have been the Subject of Prophecy, without the

C

Revolt

Revolt and Loss of the rest of his Brethren; So that this was of equal Date in the unsearchable Counsel of the infinite Wisdom, (being the *Counterpart* of the Designation of *Judah*) though, to use the Expression of *Moses*, it was long laid up in Store, and sealed up amongst his Treasures.

This Reflection alone, we presume, is sufficient to justify our Assertion: However, it cannot be unpleasant to us to observe, what the holy Spirit itself had delivered by the Mouth of his Prophets concerning this Matter. The Revolt of the ten Tribes, or the Erection of the Kingdom of *Israel*, had been foretold by *Jacob* himself in his Blessing of the twelve Tribes; where he says of the House of *Joseph*, "From thence the Shepherd or "Leader, the Stone of *Israel*."

The *first* of these Figures is common for a King or Leader in all the ancient Heathen Poets, as well as in the Prophets: We scarcely meet with any Thing more frequent in *Homer* than his Ποιμήν Λαών: And surely such a pastoral Image had a very familiar Propriety in the earlier Ages. The *second* of them is peculiar to the sacred Writers, and signifies the Foundation. Thus *Isaiab*, speaking of the Perpetuation of *Judah*: "Behold, I lay in *Zion* for "a Foundation a Stone: He that believeth "shall not make haste;" that is, shall not be removed. So that the familiar Meaning of this Prophecy is the Revolt of the ten Tribes
in

in these Words; *From the House of Joseph shall come the King, the Founder of Israel*; as accordingly *Jeroboam* did. And yet, whoever shall look at the Commentators upon this Place, would imagine that they had even studied to throw this Prophecy into Obscurity. Some of them would have this Shepherd to be God himself; though they have not told us indeed from whence they would derive his Original. Others would have him to be *Jacob*, who himself delivers the Prophecy: But this is highly ridiculous; and we cannot but wonder how *Vatablus* could fall into such an Absurdity. Others again would have him to be *Joseph*, because he fed his Father and his Brethren during the Time of the Famine. In this Way, they suppose these Words to be only a flat Narration of what had been past, instead of an elevated Prophecy of what was to come: But, before they could reduce them to this, they were obliged to interpret the Words *from thence*, from the divine Providence. The good Bishop *Patrick* was intangled in this Error, with many others.

The last I shall take notice of, are those, who understood this to be a Prophecy, and yet could get no further with it than *Joshua*, who was of the Tribe of *Ephraim*. But tho' *Joshua* was a Leader, yet he was no Founder of *Israel*; whereas the whole, in an easy, regular, uninterrupted Sense, belongs to *Jeroboam*, and was entirely completed in him.

The next Trace we find of this Revolution is in the Words of *Moses* himself, delivered upon the like Occasion; who, blessing the twelve Tribes, foretells of *Joseph's* Family thus: "His firstling Bullock shall be *לוי* a Glory "to him;" that is, he shall glorify this Creature: Which was the *Egyptian* Worship that *Jeroboam* established. The holy Spirit, by the Prophet *Micah*, complaining afterwards of this Apostasy, makes use of the same Expression: "From their Children have ye taken "away *לוי* my Glory for ever;" that is, my Worship. *Mich. ii. 9.*

The Words of *Moses* have, if possible, been less understood than those of *Jacob*. *Bochart* has taken pains to show, that the Antients thought there was so much Majesty in the Countenance of a Bull, especially of a young Bullock in its Prime, lifting up of its Head, that they made it an Emblem of kingly Power: "Accordingly, says *Patrick*, it signifies here, "that the Tribe of *Ephraim* should have "royal Authority established in it: Whose "Glory he here comparing to that of a Bullock, and its Glory consisting in its Strength, "the Power of the Tribes of *Joseph* is here "denoted; which was so great, that they "were the chief Support of the Kingdom of "Israel, which began in *Jeroboam*, who was "King of the ten Tribes."

Here we see, that, being led away by *Bochart*, he has indeed given the Explanation of *Jacob's*

Jacob's Prediction, instead of that of *Moses*, though he knew it not. *Tremellius* will have this Ox or Bullock to be *Joseph*; and that he is called a Firstling, because the Primogeniture was translated from *Reuben* to him. His Reason for his being called an Ox, is, because *Joseph* nourished his Father's Family in *Egypt*; and Oxen are employed in tilling the Ground. Where such a Manner of Interpretation as this will end, I cannot see; however, one Thing we may plainly see, which is, that he could not discern any Prophecy at all in it. *Chazchuni* applied this Ox to *Joshua*.

By this time the learned Reader has seen how much these two fine Prophecies have been understood. It was necessary to the Circumstances of this People, that they should be thus obscurely delivered, and in this Obscurity have they remained till this very Day. But, as the Approach of this extraordinary Comet in the *Theocracy* drew nearer in the Revolution of Time, the great Poet and Prophet *David*, who died about forty Years before its Appearance, foretold it incessantly. His Writings abound with Complaints of it, with the Distress of *Judah* upon this Account, with Exhortations to him to adhere to the Law of his God, and with numberless Repetitions and Confirmations of the *divine Decree* in regard to his Continuation. But there too it has lain unknown and undiscovered; tho' this surprizing Defection in the *Theocracy*,

even in its particular Circumstances, is very largely depainted.

It was an unaccountable Mistake, which all the general Commentators upon the *Psalms* fell into, in taking all those of Complaint, Distress, Prayer and Repentance, to be only so many Relations of the particular Circumstances of *David*, *Asaph*, and other private Persons; save only where the Prophecies of the *Messiah* were so glaring, that they could not be concealed. This Method of Interpretation, in the first Place, was directly contrary to the Rule of *St. Peter*, who, recommending the Study of Prophecy, lays down this to begin with: "Knowing this first, that
" no Prophecy of the Scripture is of any private Interpretation. For the Prophecy came
" not at any time by the Will of Man, (that
" is, Men never prophesied at their own Pleasure) but the holy Men of God spake as
" they were moved by the holy Spirit." 2 *Pet.* i. 20, 21.

In the *second* Place, these *Psalms* we have mentioned were made a Part of the Temple-Service, equally with those of Thanksgiving, by the express Order of the inspired Authors of them: And in the Appointment of *Asaph*, *Heman*, *Jeduthun*, and *Ethan* to preside over the Singers, these Men are called Seers in the Word of God, for Song, in the House of the Lord, with Cymbals, Psalteries and Harps, for the Service of the House of God, according to

to the King's Order. At the Sacrifices of *Hezekiah* we find "the Levites in the House
 " of God, with Cymbals, with Psalteries and
 " with Harps, according to the Command-
 " ment of *David*, and of *Gad* the King's Seer,
 " and *Nathan* the Prophet; for so was the
 " Commandment of the Lord by his Pro-
 " phets. And the Levites stood with the In-
 " struments of *David*, and the Priests with
 " the Trumpets. And all the Congregation
 " worshipped, and the Singers sang, and the
 " Trumpeters sounded. Moreover, *Hezekiah*
 " the King, and the Princes, commanded the
 " Levites to sing Praise unto the Lord, with
 " the Words of *David*, and *Asaph* the Seer."
2 Chron. xxix.

Can we think then that these fine Poems,
 thus designated by God for the publick Ser-
 vice of his one only Temple in his own
 mysterious Kingdom, were only of *private*
 Interpretation? or that the inspired Authors
 of them wrote only the private History of
 their own Affairs? Undoubtedly not, for this
 would have been to have prophesied at their
 own Pleasure; but these holy Men of God,
 we are certain, did speak as they were moved
 by the holy Spirit. And indeed we need no-
 thing more to convince us of the Truth of
 what is here said, than the fruitless Attempts
 which have hitherto been made to reconcile
 these Psalms to private History.

On the other hand, to consider them (as we presume they really are) of *publick* Interpretation, what more illustrious Mark of the *Theocracy*, what Method can we conceive more suitable to the Infinite Wisdom, than that this People should have their own future History prophetically depainted, and made a Part of their publick Worship? that they should with their own Lips be constantly proclaiming it?

Let us draw then this wretched Curtain of *private* Interpretation; when immediately, to our Wonder and Astonishment, we see a thousand heavenly Witnesses that stood behind it; who all with uplifted Hands proclaim the Glory of their great Creator. We hear *Judah* complaining and expostulating with *apostate Israel*; "It was not an Enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him. But it was thou, a Man of the same Quality with myself, my Guide and my known Acquaintance. We made the Secret^d (that is, of the Unity and revealed Religion) sweet to each

^d This Secret is fully explained, *Psal.* xxv. 14. where *David* says, "I will declare the Secret, or the Mystery of *Jehovah* is among them that fear him, and his Covenant is to reveal unto them, or to make them know." To the same Purport is that of *Asaph*: "They have taken crafty Counsel against thy People, and consulted against thy HIDDEN ONES." *Psal.* lxxxiii. 3.

"each other, we went to the House of God
 "in the *full Assembly*." *Psal.* lv. What a
 Picture is this? Hear him again complaining
 to God of the Scoffs and Insults which he
 was to receive from his idolatrous Brothers:
 "For thy sake have I borne Reproach, Shame
 "hath covered my Face. I am become a
 "Stranger to my Brethren, and an *Alien* to
 "my Mother's Children. For the Zeal of
 "thine House (the Temple-Service) hath
 "eaten me up, and the Blasphemies of them
 "that blasphemed thee, are fallen upon me."
Psal. lxi. How moving is this Distress? and
 what a plain History is here of the Cause of
 the *Apostasy*? See again the Resolution of
Judah to adhere to the Temple-Service:
 "One Thing have I desired of the Lord,
 "that will I seek after; that I may dwell in
 "the House of the Lord all the Days of my
 "Life, (that is, the whole *Mosaic* Period) to
 "behold the Beauty of the Lord, and to in-
 "quire in his Temple." *Psal.* xxvii. Now
 these are all the Words of *David* before any
 Temple, and consequently before any *Apo-*
stasy.

See again the very Object of Worship
 which *Jeroboam* set up, and the Distress of
Judah surrounded by it: "Many Oxen are
 "come about me, the strong ones of *Basan*;
 "have besieged me round," *Psal.* xxii. 12.

The

* *Basan* was Part of the Possession of the House of *Joseph*,
 belonging to the Principality of *Manasseh*.

The very Tribe in which this *Egyptian Worship* should first be propagated: "Rebuke the
 "Congregation of the Archers (*Ephraim*) the
 "Multitude of the strong Bulls, with the
 "Calves of the People, him that submitteth
 "himself to be trodden upon by Pieces of Sil-
 "ver." lxviii. 31. The same again: "Thou
 "hast heard me from amongst the Horns of
 "the Unicorns." xxii. 22. This is the Fi-
 "gure which *Moses* makes use of in his Blessing
 of the twelve Tribes, where he says of *Jo-*
seph, "His Horns are like the Horns of the
 "Unicorn, and they are the ten thousands
 "of *Ephraim*, and they are the thousands of
 "Manasseb."

See again how the holy Spirit by *Asaph*
 (cotemporary with *David*) foretold this *Apo-*
stasy, with a very distinguishing Character of
 the Prince who should occasion it. "Unto
 "the wicked or apostate One (*Israel*) God
 "saith, What hast thou to do to declare my
 "Statutes, or that thou shouldst take my Co-
 "venant into thy Mouth? Since thou hatest
 "Instruction (or Reformation), and castest
 "my Words behind thee. When thou saw-
 "est a THIEF, then thou didst consent with
 "him, and thy Part is with the Adulterers.
 "Thou givest thy Mouth to Evil, and thy
 "Tongue frameth Deceit. Thou fittest and
 "speakest against thy Brother (*Judah*), thou
 slander-

The *Ephraimites* excelled in Archery: Thus we read:
The Children of Ephraim being armed and shooting with Bows.

“slandereſt, or wilt bring Infamy upon the
 “Son of thy Mother.” *Pſal.* 1. Here we ſee,
 that *Jeroboam* is deſcribed, as having ſtolen the
 ten Tribes away from *Judah*; who, upon
 that Account, is conſtantly in theſe divine
 Poems painted under the Figures of the poor
 and the needy One.

How many, but how delicate, are the Re-
 newals of the Meſſiahſhip of *Judah*? “The
 “proud Ones have had me greatly in Deri-
 “ſion, yet have I not declined from thy
 “LAW.” Again; “I will delight myſelf in
 “thy Statutes, I will not forget thy Word.
 “Deal bountifully with thy Servant, that I
 “may LIVE, & and keep thy Word.” Again;
 “The Princes alſo did ſit and ſpeak againſt
 “me; but thy Servant did meditate in thy
 “Statutes. The Princes have perſecuted me
 “without a Cauſe; but my Heart ſtandeth
 “in Awe of thy Word. I will ſpeak of thy
 “Teſtimonies alſo before Kings, and will not
 “be aſhamed. The Troops of the apoſtate
 “Ones have robbed me, but I have not for-
 “gotten thy LAW. Teach me, O Lord, the
 “Way of thy Statutes, and I ſhall keep it
 “unto the END.” All this is no more than
 that the *Lawgiver* ſhould not depart; but how
 curiouſly repeated?

How frequently does *David*, in the Cha-
 racter of *Judah*, complain of theſe lying Lips,
 which ſhould ſo baſely traduce the one true
 God?

& May be perpetuated.

God? " Deliver my Soul, O Lord, from lying
 " Lips. Remove from me the Way of LY-
 " ING, and grant me thy LAW graciously".
 Again; " Let the *lying Lips* be put to Si-
 " lence, which speak grievous Things proudly
 " and contemptuously against the just One."
 How many are the Threatenings of plucking
 up and rooting out this false Tongue? Be-
 " cause the Poison of Asps was under their
 " Lips; because their Throat was an open Se-
 " pulchre; because their Mouth was full of
 " Cursing and Bitterness."

With what Indignation is *Judab* supposed
 to express himself? " I hate and abhor *Lying*,
 " but thy LAW do I love. I have hated
 " them that regard *lying Vanities*, but I trust
 " in the Lord." Again; " I will not set be-
 " fore my Eyes the Word of *Belial*; I hate
 " the Work of them that *turn aside*, it shall
 " not cleave unto me." *Psal.* ci. 3. " I have
 " kept the Way of the Lord, and have not
 " ^h wickedly departed from my God." xviii. 21.
 Lastly, in that glorious Composition of *Da-
 vid*, the 139th Psalm, which contains so large
 a Contemplation of that tremendous Mystery
 the *Theocracy*, *Judab* is represented as dis-
 claiming all Affinity and Fraternity with these
future Apostates: " Do not I hate them, O
 " Lord,

^a Pursuant to this just and forcible Translation of the Root,
 if the Derivative אפסד be rendered *Apostates* (which
 indeed is the only single Word that can reach the full Sense of
 it) even a common Eye may discern several living Prophecies,
 where before it found only dead Lessons of Morality.

“ Lord, that hate thee? and am not I grieved
 “ with those that rise up against thee? I hate
 “ them with a perfect Hatred; I count them
 “ as Enemies.”

Thus we have shown that this *Apostasy* of the ten Principalities, and their Removal out of the wonderful Peculiarity, was equally the Subject of Prophecy with the *Destination* of *Judab*. In doing this we have been obliged to depart from the common Interpretation of the Psalms, and to show them in another Light than they have hitherto been seen in. And this is an Attempt which we cannot repent ourselves of; for by this Means we hope to have recovered a shining Mark of the THEOCRACY; and to have shown, that these fine Poems contain a *publick* Purport worthy of *it*, conveyed at the same Time in the noblest Precepts of Morality. From this slight Sketch the learned Divine will see a new Set of Evidences, which prove their heavenly Composition with an irresistible Force, and which will fill his Mind with a pleasing Surprize at their Delicacy, which is beyond the Reach of human Imagination. He will see the *Continuation* of *Judab* through the whole *Mosaic* Period; the *Apostasy* of *Israel*; the Distress and Danger of *Judab* upon this Account, who was charged with the Institute of *Moses*; the utter *Removal* of the *ten Tribes* out of the *Theocracy*; the *Halting* of *Judab*, his Captivity and Purgation in *Babylon*, his

Return from it. He will see all this prophetic History made a Part of the publick Worship of this People about three hundred Years before the Removal of the ten Principalities into the Gentile World. How amazing was this? With what Astonishment and religious Pleasure shall we read these sacred Poems in this Light?

We cannot, however, expatiate any further at present; for this sacred Volume is highly deserving of a separate Work. I shall only here observe, That *Le Clerc*, who would venture upon every Thing, saw not one Syllable of the publick Design and Purport of these wonderful Compositions. As a Proof of this, he shall speak for himself in *Psal.* l. 18. *Haſt been Partaker with the Adulterers*: "That is, "Partaker of their Crimes." 19. *Thy Tongue frameth Deceit*: "For Deceit oftentimes consists of many Tricks." 20. *Thou fitteſt and ſpeakeſt againſt thy Brother*. Here he takes no Notice of the Brother; but, for the ſake of the Sitting, he refers us to his Note upon the firſt Verſe of the firſt *Pſalm*; where he ſays, "מִוֶּשֶׁב cannot ſignify a Seat, but Company; "because a Man does not ſin by ſitting down "upon the Seat of a wicked Man, but by "ſtaying willingly in ſuch Company, and "taking Pleaſure in their wicked Talk."

What a Heap of notable Remarks are here? We ſee the Man was blind, and we ſhould be blind ourſelves to expect one Word more from

from him; since he, who could not see the Perpetuation of *Judah*, and the different Fate of his *apostate Brothers*, so strongly, so beautifully contrasted, as they are in the first Psalm, may shut up the Volume: He is exactly in the Situation of the *Jews*; and the whole Vision of the *Apostasy*, and of every other publick Matter relating to the *Theocracy*, is become unto him as the Words of a Book that is sealed up.

In the same Manner it was, that *Le Clerc* made a Tour through the other Prophets, the Ministers of the *Theocracy*, without knowing that they were so. I need say no more to prove this, than that he asserted the *Theocracy* to have expired with the Judges, or at furthest upon the Establishing of the Throne in the Family of *David*. But this was before the very earliest of these Writers. Since he was ignorant therefore of the real Nature and Design of this wonderful Kingdom, we cannot wonder that he fell into many Impertinencies, wherever the curious and delicate Part of it was concerned. These *wholesale Commentators* will furnish their Quantity, and though they see no more of a Passage than the very Pen they write with, yet write they will, and teaze every ingenious Reader with their Trifling.

And we would to God that this was the Whole of the Mischief! But, alas! the Consequence of this Absurdity reaches much farther.

ther. When we come to consider that the Bulk of Mankind was never designed by the Infinite Wisdom to go before; and that Men of slow Understandings, as well as those of unlettered Capacities, must of necessity come behind, and be led by others: When we consider this, I say, we are certain, that this Impertinence must needs bewilder those who cannot judge for themselves; and with such Readers as these (which are by far the greatest Number) will deface the living Beauties, and disjoint the inimitable Frame of the holy Writings.

I doubt not but that to this ridiculous Criticism in a great measure are to be ascribed the many ignorant Attempts of our modern Sceptics to decry the Works of the Prophets; for, as these Men are wholly unacquainted with the sacred Language themselves, they cannot, in numberless Passages, come at any rational and amiable View of their Excellence from the *wholesale Commentators* upon them.

But we return to the Case of the ten Tribes: Had *Moses's* Legislation been human, or had this Revolution happened in any other Kingdom *then* in Being under the Face of Heaven, the Conduct of *Jeroboam* had been highly reasonable: It would have shown his consummate Knowledge of Men and Things, and how well he had profited in the Art of Legislation during his Retreat in the Court of *Egypt*. Religious Rites have always had a
powerful

powerful Influence upon the Minds of Men in all Places, but it was to be more especially so amongst this People. No other Expedient could have been found, which would of necessity so prevent the Reunion of the two Kingdoms, as the Altering of these. But then we say, that this, which would have been true and just Policy in any other Nation *then* in Being, (because that one false God had no more Right than another) was high Treason here, because the *one true God* held the Sceptre: It was the only Kingdom which he had reserved for himself at the *Dispersion* to preserve and conceal the Doctrine of the UNITY in; therefore the introducing of *Polytheism* into it was open Rebellion. The Secret of the *one true God*, and of his *revealed Religion*, was the Essence of the Theocracy; consequently, the Bringing-in of the *false* was a Crime against the very *vital Constitution* of it.

Notwithstanding this, we have had some Men, of a Discernment so truly vast, as to dare to correct and impeach even the Methods of the Infinite Wisdom in the Management of his own mysterious Kingdom. Let us consider then the Sanctions of the Theocracy; and we shall find them not only inimitable, but at the same time most strictly equitable. And surely the Wisdom of every Constitution is only to be learnt from the particular Design of it.

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We must allow, That, if the TRUE GOD did condescend to be considered as a *local* and *tutelar* Deity, no Mark could so properly distinguish his *Patronage*, as that of an *extraordinary Providence*; it being a Seal beyond the Reach of created Beings to counterfeit. Again, That if, besides a *Gentilitial*, he took upon him another Character, that of a TEMPORAL KING, by establishing a *Theocracy*; his People, from that Establishment, considering him as the supreme Head in *civil* Matters, as well as in *religious*, had a Right to expect Reward and Protection to the Community, in Return for their Obedience; this being no more than the mutual Compact upon the entering into all Society, where the Protection of the Magistrate is stipulated for the Obedience of the Subject.

Now to this I add, That no other Nation ever had, nor ever can have, so great a Right to the divine Protection, as this People had; because none ever was, nor ever shall be, in the same Situation again. Being separated from the whole World by a most tedious Confinement, being shut out and debarred from many temporal Advantages, which naturally attend the Intercourse with other Nations; this People, I say, being in this *extraordinary* Situation, nothing could be more equitable upon the Principles of civil Justice, than to afford them an *Equivalent* for it. From whence it follows, That, if the Infinite Wisdom, in the
mysterious

mysterious Dispensation of his unsearchable Will, did exclude this People in many Cases from the ordinary and standing Course of human Nature, the Consequence must needs be, that their Support in many Cases must be *extraordinary* and *supernatural* too. These two Things must have this relative Proportion.

But then let us observe, That if the Protection and Rewards allotted to this People were extraordinary, (as they must needs be, when the one true God was their *Gentilitial* and *tutelar* Deity, and at the same time their supreme *civil Magistrate*, who had cut them off from all Alliances with other Nations); if these, I say, were extraordinary and supernatural, so again were their Punishments too: They were equal Vouchers of a divine Institution. Now under this Head we might have expected to have found some Traces of Likeness between *Moses* and other Legislators, since Punishments are the grand Sanctions of all human Governments: The Magistrate has these in his Power to inflict upon every one for *publick Transgression*, whilst he has no Fund of Rewards to bestow upon every one for *publick Obedience*.

And yet the *Punishments* allotted to this People were as eminent and distinguishing, as their *Rewards* themselves; as much out of the Power of any *human* Magistrate to imitate. Whoever shall consider the Curses denounced against them, as they stand upon Record in

the twenty-eighth Chapter of *Deuteronomy*, will find them so terrible, that even at this Distance of Time they cannot be read without Horror. And, what is still more remarkable, all these are denounced by a Prince of the most unparalleled Meekness, the most exemplary Piety towards God, and the most tender Compassion towards Man. Now how shall we reconcile this? We are certain that this is altogether inconsistent with *Moses's* Character, and therefore can be accounted for upon no other Principle, than that of his having a DIVINE LEGATION.

Besides, as we have already observed, it appears at first View, that these are no *human* Punishments. They are such, that as no Government could ever inflict, so none have ever in the least pretended to. What Legislator ever threatened his People with Diseases, Drought, Pestilence and Famine, and made these the Sanctions of his Government? For what Subjects could be found so sottishly ignorant, as not to know that all these Visitations are the immediate Hand of Heaven? Again, Captivity and Subjection to other Nations, as it could not, so it would not, be attempted by any *human* Magistrate, because of its Injury to the Body politic, and the Resignation of his own Authority. This was the Prerogative of the *heavenly King* alone, who, when he had scattered *Israel*, could gather them. Of this he assured his Prophet
Ezekiel

*Ezechie*l by a scenical Action, of the highest and most expressive Information that could possibly be given, even by the Resurrection of dry Bones.

These *Punishments* then, so terrible and supernatural, were an equal Ballance to their *Rewards*: And we desire the common Reader to take Notice, that if no other People had ever such temporal *Blessings* bestowed upon them, *on the one hand*; so likewise had no other People ever such extraordinary *Punishments* inflicted upon them, *on the other*. And yet, in despite of the plainest Evidence of Equity and Justice, our Infidel-Objectors have been so clear-headed, as to impeach the Deity in this Case of Partiality on the one side, and of Cruelty on the other.

As to the *first* of these Objections, they differ much in it from the Sentiments of the People who were the Subjects of it, and experienced it. It is most evidently clear from the whole Course of their History, that they looked upon their Separation as a tedious and unsociable Restraint. Hence proceeded their various and numerous Attempts to break through it and dissolve it: After repeated Punishments, they still return to the same Endeavour, as soon as ever the Impression of Terror was gradually abated. Now all these Attempts are so many Struggles of the human Nature, so many incontestable Proofs from the History of it, that this Separation was unnatural, and

consequently that the Legislation of *Moses* was not *human*.

As to the *second* Objection, that of Cruelty in the Punishing of them, it destroys the *first*; the very Mentioning of one being a direct Confutation of the other. For, if God is asserted to have exercised great Cruelty towards this People, it follows of necessity, that he could not have selected them as Favourites; and so *è contra*.

But can these Men in reality be so uncommonly blind, as not to perceive that every Objection of this Sort gives up their whole Cause at once, and puts it to Death in an Instant? Let the common Reader now observe, We say that *Moses* laid Claim to, and made Use of, such Punishments and Rewards, as no human Lawgiver would or could pretend to; consequently, that he had a Divine Legation or Commission. They say that *Moses* was guilty of Imposture in his Pretensions; and how do they prove it? One would be ready to think, by showing that nothing extraordinary ever followed these Pretensions. But we shall find ourselves mistaken, for these ingenious Gentlemen go another Way to work: They impeach God of Partiality in *blessing* this People, and again of Cruelty in *punishing* them. Was ever such Absurdity? If the Divine Providence was in the least concerned in either of these Cases, the Point is entirely proved;

proved ; the Pretensions of *Moses* are confirmed, and his Legation was DIVINE.

Now these Men can find that God did visibly interpose in favouring this People at some Times, again did most terribly punish them at others : But *Moses* did most solemnly declare, that this should be the Case ; he made these the express Terms and Sanctions of his Institute : And so he may if he will ; for these Men can raise an Outcry against this *visible Interposition*, can complain of the Execution of this *divine Influence*, and still leave *Moses* a human Lawgiver, as they pretend to have found him ; still accuse him of Imposture. How incomparable is this !

But we must leave these Gentlemen for the present. In the mean time I will take the Liberty to add the Bishop of *London's* Words upon this Subject : “ No other Nation ever
“ had a divine Law given upon the Establishment of temporal Rewards and Punishments ; and therefore God had not so bound
“ himself to any other Nation to account to
“ them for their temporal Prosperity and Adversity. But to the *Jews*, with whom he
“ had established a Law and a Covenant upon
“ temporal Promises, he stood obliged to make
“ good his Word, and to justify himself to
“ them in the Administration of temporal
“ Affairs.”

The six first Kings of *Israel* (if indeed *Zimri* may deserve that Name, who in seven

Days Time lost both his Life, and the Kingdom which he had so cruelly usurped) made *Tirzah* their Capital, 'till the Time of *Omri*. This Prince, after residing there six Years, bought the Hill of *Samaria* of *Shemer*, for the Benefit of a more advantageous Situation, and built upon the Hill, and called the Name of the City which he built (after the Name of *Shemer*, the Owner of the Hill) *Samaria*. He removed the Seat of Empire hither, and this new Capital soon became a dangerous Rival to *Jerusalem*: For his Son and Successor *Abah*, having married the Daughter of *Ethbaal* King of *Sidon*, made it the Capital of Idolatry too. He superadded to the *Egyptian* Worship, which *Jeroboam* had begun, by introducing the *Phœnician* Rites and Superstition, in Compliance to the Queen: He went and served *Baal*, and worshipped him; and he raised up an Altar for *Baal* in the House or Temple of *Baal*, which he built in *Samaria*, and made a Grove.

Hereupon followed a grievous Persecution; for the new Queen, out of a furious Zeal for the Religion of her Country, and out of a Hatred to the God of *Israel*, who disdained all Intercommunity, was determined to root out all the Footsteps of his Worship, which were yet remaining, by putting his Priests to the Sword. But the Historian tells us, that this bloody Design was, in some measure, defeated by the Piety and Diligence of *Obadiab*,
one

one of the chief Officers about the Court. This good Man, being Governor of the King's Household, no sooner understood her Intent, than at his own imminent Danger he took a hundred Men of the Lord's Prophets, and hid them by fifty in a Cave, and fed them with Bread and Water.

This Persecution, however, broke out again with redoubled Fury after that illustrious Contest at *Carmel*, in which four hundred and fifty of the Priests of *Baal* fell Victims to the Superiority of the one true God; as appears by the Complaint of the great *Elijah* himself, when in a seeming Despair he says, " I have
 " been very jealous for the Lord of Hosts; for
 " the Children of *Israel* have forsaken thy
 " Covenant, thrown down thy Altars, and
 " slain thy Prophets with the Sword, and I,
 " even I only am left, and they seek my Life
 " to take it."

This gives us a sufficient Reason for God's raising up so terrible a Prophet as *Elijah* was. For, tho' *Judah* had been of old appointed the *Messiah* of the *Theocracy*, and tho' the ten Principalities had been rent from him by the same *infinite Counsel* and *divine Decree*, yet the Times and Seasons of giving them entirely up he had reserved to himself. God would vindicate his own Authority over this People still, notwithstanding their Revolt; and, even for the Preservation of *Judah*, he would not suffer himself to be driven out of *Israel*. It might reasonably

sonably have staggered the Faith of *Judah*, if his Brothers might murder the Priests of God with Impunity amongst his own People. God therefore, by this great Prophet, and by *Jehu*, whom he was ordered to anoint for this very Purpose, repaid this Usurpation with a most exemplary Destruction.

As the Commission of *Elijah* was very extraordinary, so was his Character too, and deserving of a very particular Attention; for it is widely different from all other Prophets that ever appeared from *Moses* 'till *Jesus*. He is a Middle between the two great Lawgivers, and, setting aside Legislation, which according to the Prophecy of *Jacob* was to belong to none but *Moses* 'till the Coming of the *Shiloh*, he partakes of a great many Circumstances in common with them both.

Did *Moses* and *Jesus* fast forty Days? So did *Elijah*. Had *Moses* a strong Contest in *Egypt* for the Superiority of the true God with the Priests and Magicians there? So had *Elijah* a most eminent one at Mount *Carmel* with the Priests and Prophets of *Baal*. *Jesus* indeed, at his Appearance, found no false Gods amongst the *Jews*, who had been entirely purged from Idolatry during their Captivity in *Babylon*; and yet he shewed his Contest with, and his Superiority over, the reprobate Spirits, by frequently casting out of Devils himself, and by commissioning his Disciples to do the same. Did a Fire from Heaven consume
two

two hundred and fifty Partizans of *Korab's* Rebellion, who sought the Life of *Moses*? So did *Elijah* bring Fire from Heaven, which consumed two Captains, with their Companies, who came to apprehend him. This, being a Miracle of Terror, was suitable to the Dispensation of *Moses*, but could not be introduced into that of *Jesus*. His Disciples indeed, who understood not then the different Genius of the Gospel, would have had this very Miracle inflicted upon a Village of the *Samaritans*: They said, "Lord, wilt thou that we command Fire from Heaven, and consume them, even as *Elijah* did?" But he turned, and rebuked them, and said, "Ye know not what manner of Spirit ye are of; for the Son of Man is not come to destroy the Lives of Men, but to save them."

Did *Moses* divide the *Red Sea* for a Passage through the midst of it? So did *Elijah* the River *Jordan*:ⁱ So did *Jesus* walk upon the Sea. Had *Moses* the Power given him to open the Heavens, and call down Plagues of grievous Hail and Rain? So had *Elijah* the Power to shut them up, when he told King *Abab*, "As the Lord God of *Israel* liveth, before whom I stand, there shall not be Dew or Rain these three Years, but according to my Word." This Miracle again belonged not to the Spirit of the Gospel. *Elijah* be-
sought

ⁱ This Miracle seems to have been performed in direct Allusion to those of *Moses* and *Elijah*.

fought God to reanimate the Widow's Son, and it was granted him. This, being a Miracle of Mercy, was oftentimes performed by *Jesus* by his own inherent Authority, but never more amiably displayed, than when, out of the most humane Compassion, he raised the Widow's Son at *Nain*.

Had *Moses* Power to feed his People miraculously? So had *Elijah* to multiply the Barrel of Meal and the Cruse of Oil for the Support of the Widow and her Family, until the Day that the Lord should send Rain upon the Earth. This again, being a Miracle of Mercy, was performed by *Jesus* in feeding of five thousand with five Barley Loaves and two small Fishes. *Elijah* was ordered to anoint *Elisba* to be his Successor and Disciple; and no sooner had he cast his Mantle over him, than *Elisba* found the same Impulse from the divine Designation, that the Disciples of *Jesus* experienced, when by his own inherent Authority he called them. Did *Jesus* ascend up into Heaven in the Presence of his Disciples? So was *Elijah* taken up in the Sight of his. And the obscure Manner, in which the Exit of *Moses* is related by the Writer of the last Chapter of *Deuteronomy*, leaves great Room to believe that he was translated too; but it could by no means be discovered to that People at that Time. No Idolatry was more frequent in the *Gentile World*, than that of worshipping the first Founders of Nations and Cities

Cities for their *tutelar Gods*, even where they had the most undoubted Testimonies of their Death, and where their Tombs were still remaining. What then must have been the Case of this People, who had heard the astonishing Promulgation of the Law at *Sinai*, and who had lived upon a miraculous Support for forty Years running under the Conduct of this glorious Prince? Had they known him to have been translated, they must have taken him for a God. Surrounded by a polytheistic World, and constantly hearing of tutelar Deities, which yet had been Men of only natural Abilities, human Nature, unassisted and left to itself, would undoubtedly have fallen into this ^k Idolatry; would without fail have adored the many supernatural Attestations which *Moses* had received. The Writer therefore expressed himself very curiously, when he said, That no Man knoweth of his Sepulchre unto this Day. St. *Jude* in his Epistle tells us, That the Body of *Moses* was a Matter of Controversy between the Prince of the good Angels, and the Prince of the bad; and we suppose no other Occasion of Dispute so probable, as that of its being exempted from Mortality.

Did the blessed *Jesus* send down his Spirit upon his Apostles and Disciples? So was it permitted to *Elijah* to grant the Request of his

^k This, we find, was afterwards the Case with the Brazen Serpent, which *Moses* had set up.

his Disciple in the like Manner ; and the same Communication was from *Moses* to *Joshua*. We read, that “ *Joshua* the Son of *Nun* was “ full of the Spirit of Wisdom, because that “ *Moses* had laid his Hands upon him.”

Lastly, The Assemblage of this grand Triumvirate at the *Transfiguration* ; the *first* the great Giver of the Law, the *second* the Restorer, the *third* the great Completer of it ; this illustrious Assemblage, I say, is of itself a sufficient Proof, that this great Prophet had a very eminent Distinction under the *Mosaic Dispensation*.

As we draw this Proof from the *Transfiguration*, so have we another which must follow it as its natural Consequence ; which is, That the Times, in which these three great Prophets appeared, must of course be three great *Æras* or remarkable Periods in the History of the *separated People*. By this last Observation we hope to throw Light upon an exceeding fine Parable of our blessed Lord, in which the History of these Periods is very curiously told, but for want of this Reflection has hitherto been undiscovered.

The Parable we mean is that of the great Supper in the fourteenth Chapter of St. *Luke*. The great Dr. *Clarke* indeed understood this as relating only to the Offer of the Gospel to the *Jews*, and that it had no other Aspect than that of their rejecting Christianity : “ Christ, he says, both during his Continu-

“ *ance*

“ance here upon Earth, and also after his
 “Resurrection, sent forth his Apostles to re-
 “peat the Doctrine he himself had first
 “preached, and to urge and press the *Jews*
 “to receive the Salvation of the Gospel: But
 “the *Jews* continued to reject the repeated
 “Offers of the Gospel; preferring the Plea-
 “sures of the World, and the Advantages of
 “the present Time, and the Satisfaction of
 “their Pride and Passions, before the Hope of
 “Immortality and eternal Life.”

That this is true, we acknowledge; But we
 cannot think that it is the full Interpretation
 of the Parable; for we conceive it to contain
 much more of the History of this People than
 this amounts to. Let us see then how we
 can reconcile it to the Mission of these three
 great Prophets. At the Erection of the
 Theocracy the Master delegated his Servant
Moses to say to them that were bidden, “Come,
 “for all Things are now ready.” The Excuse
 at the next Verse contains the History of their
 Unwillingness to leave the Land of *Egypt*.
 Whoever shall read *Moses’s* Account of the
Exodus with the least Attention and Discern-
 ment, will soon perceive how much they de-
 sired to be excused upon account of this
 Land. He will see with what exceeding Dif-
 ficulty they were forced from it, and how
 frequently they upbraided this Prince after-
 wards for carrying them out of so rich a
 Country so much against their Inclinations:
 “Where-

“ Wherefore hast thou dealt thus with us (say
 “ they) to carry us forth out of *Egypt*? Is
 “ not this the Word that we did tell thee in
 “ *Egypt*, saying, Let us alone, that we may
 “ serve the *Egyptians*? for it had been better
 “ for us to serve the *Egyptians*, than that we
 “ should die in the Wilderness.” So again;
 “ Would to God we had died by the Hand
 “ of the Lord in the Land of *Egypt*, when
 “ we sat by the Flesh-Pots, and did eat Bread
 “ to the full!” This again was the popular
 Argument in the Rebellion of *Korah*; when
 the Heads of the Faction, under the specious
 Pretence of patriot Zeal, objected to *Moses*,
 “ Is it a small Thing, that thou hast brought
 “ us up out of a Land that floweth with Milk
 “ and Honey, to kill us in the Wilderness,
 “ except thou make thyself a Prince, and lord
 “ it over us? ¹Thou hast indeed brought us
 “ into a Land that floweth with Milk and
 “ Honey, and given us Inheritance of Fields
 “ and Vineyards. Wilt thou put out the Eyes
 “ of these Men?” This was a very severe
 Sarcasm and Irony upon *Moses*; and the Men
 who made use of it, we see, were perfect
 Masters

¹ The Vulgate has put a Point of Interrogation, *Indeed hast thou brought us up into a Land?* But the Raillery is much keener without it. 'Tis plain that these Princes imagined that they had quite seen through the Management of *Moses*; and, considering him only in their own Character, that of the crafty Politician, they let him know that they had found him out, by retorting his own Words upon him with a contemptuous Sneer.

Masters of the Art of Sedition: Their own Concern was Rule and Government; but this was to be come at by nothing so effectually, as by inflaming this prevailing Passion for *Egypt*; nothing else could so incense the People against their Leader.

This Objection points out to us a new View in the Conduct of *Moses*: We see that there was a secret Delicacy in all those Promises of excessive Fertility and Luxuriancy in the Country to which he was conducting them. The Unwillingness of his People obliged him incessantly to have Recourse to this Expedient; but all the Motives, all the Address which he could make use of, however exquisitely combined, and skilfully applied, could by no means cure this People of their Fondness and Attachment to so fine a Country, in which they had been born; Nature would predominate.

The Excuse, in the next Verse of the Parable, contains the History of the *Apostasy* of the ten Principalities to the *Egyptian* Worship: They would prove *these Oxen* to their own Ruin; according to that beautiful Expression of *Hosea*, "Thy Calf, O *Samaria*! hath cast thee off." This is the Time of the second great Prophet.

The last Excuse is this; "I have married a Wife, and therefore I cannot come." And this is the History of the Period in which the last great Prophet appeared. For this People,
 being

being thoroughly purged from Idolatry during their Captivity in *Babylon*, returned to their Country with the highest Sense of the superior Excellency of *Moses's* Institute; and were so strongly attached, so perfectly wedded to it, that, at the Appearance of *Jesus*, the learned and eminent Part of them could by no means be prevailed upon to believe that it was at an End, and so to be parted with. This, we see, is their Excuse to this very Day; they will believe it to be of perpetual Obligation. They have married this Wife, and therefore they cannot come ^m.

Upon

^m We could not indeed forbear smiling at the Perplexity of the wholesale Critics in explaining this Parable; and might well divert ourselves with their thorough Ignorance of it, were it not out of a just Indignation at their Presumption in daring to rend it in Pieces with their wooden Saws. The *English* Reader shall see a Proof of that Impertinence which we have already charged them with. One of them says upon the eighteenth Verse: "Why does he say, that he desires to go see the Land which he had bought, since careful Buyers do this beforehand? Perhaps *I have bought* signifies here that I have agreed for the Price, which I am afterwards to pay, if the Land shall deserve it. *Columella* writes from *Cato*, that a Man about to buy Land should often look over it, because the first Inspection shows neither the Goodness nor the Badness of it." *Cato* told *Columella*, we see, and *Columella* told him this wonderful Secret. At the nineteenth Verse he says, "St. *Jerom*, in his Book against *Jovinian*, says, That a Horse, an Ass and an Ox are tried first, and then bought: How comes he then, contrary to this to say here, *I have bought*, and afterwards, *I go to prove them*? Doubtless we must understand here too, that there had been only a bare Agreement about the Price, or that the Oxen had been sold conditionally." Here the poor Man was troubled again with *Jerom's* Horse, his Ass and his Ox. In the last Excuse however he ventures all alone, and says, *I have married a Wife*,
that

Upon this Refusal of the chief of the *Jewish* Nation, the Master sends for the poor and mean Persons who were in the Streets and Lanes of the City (that is, in the *Theocracy*, walled in from the Gentile World) and afterwards gives Commandment to go out into the Highways and Hedges; that is, into the Gentile World, who, being excluded from this mysterious Kingdom, are here described as shut out of the City, and lying in the Highways and Hedges. The Master, in Resentment, concludes with this Determination, That none of the Refusers should taste of his Supper; which was fulfilled accordingly.

So that this fine Parable contains an Abstract of the History of this separated People, from the Erection of the *Theocracy*, to the entire Dissolution of it. The same History

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of

that is, very lately. But here he was unlucky; for this Wife had been married five hundred and fifty Years, ever since the Return from *Babylon*. *Vide Pricæum apud Criticos sacros*. Another of them, upon the last Excuse, says, "Observe how he that had married a Wife (under which Name are comprized those given to sensual Pleasure) does not, like the rest, desire to be excused; but says, *Therefore I cannot come*. By this we are to understand, that nothing overpowers the Mind like the Lust of the Flesh." *Clarius ibidem*.

Another, at the nineteenth Verse, says, "That the Word *Yoke* may signify either the wooden or leathern Instrument, which yokes the Oxen, or a Pair of Oxen; but in this Place 'tis most proper to understand it of Pairs of Oxen." *Zegerus ibid*. Most certainly; for what should the Man do with the *leathern* or *wooden Instruments* without the Oxen? The Reader sees, that this is all of the same Stamp with *Le Clerc's* Seat, and sitting upon a Seat.

of these three Visitations is more briefly told in the Chapter before this by the Parable of the barren Fig-Tree, which concludes with the utter Devastation of the *Jewish Polity*.

We have already seen how largely the *Apostasy* of the ten Tribes had been foretold by the holy Spirit; and how frequently *Ephraim* had been described as the future Author of it. We find likewise, after its Appearance, many Complaints, Exhortations and Threatnings addressed to him by the Generality of the Prophets. Some of these are directly plain; but others are conveyed in very curious Imagery, and upon that account have escaped the Sight of the wholesale Interpreters. The Figures are sometimes taken from the Object of Worship, at other times from the Rites made use of in that Worship. Thus the holy Spirit, by *Amos*, denounces the Destruction and Captivity of these *Egyptian* Idols: "Hear
 " this, ye Heifers of *Basan*, that are in the
 " Mountain of *Samaria*, which oppress the
 " Poor, which crush the Needy (that is, *Ju-*
 " *dab* and his Adherents) which say to their
 " Lords, Bring and let us drink. The Lord
 " God hath sworn by his holy Place, that lo,
 " the Days shall come upon you, that he will
 " take you away." *Amos* iv. 1, 2.

We observe from this, that the Worship of the Oxen, set up by *Jeroboam*, consisted greatly in Libations or Drink-Offerings, as well as in Incense: For *Amos* here describes these Idols

dols as calling out to the Princes for Libations. Thus *Hosea* admonishing *Judah* to beware of the Infection of *Israel*; "*Ephraim* is joined unto Idols, let him alone. Their Drink is four, they have committed Whoredoms continually." Chap. iv. 17, 18. Again in the same Chapter; "And I will punish them for their Ways, and reward them for their Doings: For they shall eat, and not have enough; they shall commit Whoredom, and shall not increase; because they have *they left off to take heed* to the Lord. Whoredom and *Wine* and *new Wine* take away the Heart." Thus *Isaiah*; "Wo unto them that rise up early in the Morning, that they may follow strong *Drink*; that continue until Night, 'till *Wine* inflame them: And the Harp and the Viol, the Tabret and Pipe and *Wine* are in their Feasts. But they regard not the Works of the Lord, neither consider the Operations of his Hands." The learned Divine sees here a full Description of an *Egyptian* Solemnity: The same is in the twenty-fourth Chapter, where, painting out the Destruction of *Israel*, he says, "The Mirth of Tabrets ceaseth, the Noise of them that rejoice endeth, the Joy of the Harp ceaseth: They shall not drink *Wine* with a Song or Hymn; *strong Drink* shall be bitter to them that drink it."

Again, "The Crown of Pride, the *Drunkards* of *Ephraim*, shall be trodden under Feet: They have erred through *Wine*, and

“ through *strong Drink* are out of the Way.
 “ The Priest and the Prophet have erred
 “ through *strong Drink*, they are swallowed
 “ up with *Wine*, they are out of the Way
 “ through *strong Drink*.” *Isai.* xxviii. All
 these Passages have a Delicacy in them un-
 known to the wholesale Commentators, who
 have strained themselves to some Purpose to
 find out this Drunkenness of *Ephraim*. How
 well they have succeeded in it, the learned
 Reader can soon inform himself.

I will make one Observation more from
Isaiab, which will show us an elegant Beauty
 and Force in the Prediction of that Blindness
 which was to befall *Judah* at the Coming of
 the great *Messiah*. It is in the next Chapter ;
 where the holy Spirit contrasts it to that of
Israel, and shows that it should not proceed
 from *Idolatry*, but from the *Misunderstanding*
 of their own Prophets: “ They are drunken,
 “ but not with *Wine* ; they stagger, but not
 “ with *strong Drink*. For the Lord hath
 “ poured upon you the Spirit of deep Sleep,
 “ and hath closed your Eyes ; the Prophets
 “ and your Rulers, the Seers hath he cover-
 “ ed. And the Vision of all is become unto
 “ you, as the Words of a Book that is sealed.”
 This Prophecy, we see, is still to this Day in
 its full Operation, though two thousand four
 hundred Years have passed since the Delivery
 of it.

David

David too had foretold these Libations in the sixty-ninth Psalm; where, in the Character of *Judah*, complaining of the Scoffs and Insults he should suffer from the apostate Princes, he says, "They that sit in the Gate"
 "speak against me, and I am the Song of
 "the Drinkers of strong Drink."

See another fine Figure, in which *Isaiab* upbraids *Israel* for their Apostasy: "Thou
 "wentest to the King with Unguents, and
 "didst increase thy Perfumes." This King is *Jeroboam*, and these Perfumes no other than his *Egyptian Incense*. We read, that at the Setting up of this Worship, in order to give the greater Authority to it, he went up upon the Altar, and performed the sacred Rites by offering himself in his own Person; and that the Man of God, who was sent to him from *Judah*, found him standing upon the Altar with his Censer in his Hand. And yet *Piscator* would have this King to be *Tiglab-Pilezer* King of *Assyria*, and these Unguents to be Balsam sent him for a Present. Others would have him to be the Idol *Moloch*, because the Word signifies a King. *Tremellius* took these Unguents to signify that Manner of setting themselves forth, which the common Harlots made use of amongst the Antients; and the whole Meaning he supposed to be the Alluring of Foreigners to whose

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with

ⁿ The Court of Judicature amongst the Princes of the Antients.

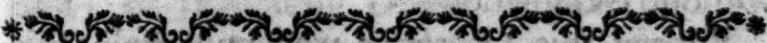
with her, even by offering of them Presents ; whereas, on the contrary, she was allured to whore with Foreigners. *Grotius* however perceived, that this was an Allusion to *Egyptian* Manners, and therefore he explained it thus: "Thou hast imitated the *Egyptian* " *Manners* in order to please *Pharaoh Necho* " the King." But this Imitation was above three hundred Years before *Necho*.

At other Times the Places, in which this *Egyptian* Worship was most eminently performed, are made use of to this Purpose : " Thus saith the Lord to the House of *Israel*, " Seek ye me, and ye shall live^o ; but seek " not *Bethel*, nor enter into *Gilgal*, and pass " not to *Beersheba* ; for *Gilgal* shall surely go " into Captivity, and *Bethel* shall come to " nought. Seek the Lord, and ye shall live ; " lest he break out like Fire in the *House of* " *Joseph*, and devour it, and there be none " to quench it in *Bethel*." *Amos* v. 4, 5, 6.

We have dwelt thus largely (and we hope not unprofitably) upon the Case of these ten Principalities ; by which the Reader has seen, that this was a Matter of great Importance in the *Theocracy*, and that the Removal of them out of it was the grand *Illustration*, as well as the *natural Preservation*, of the Messiahship of JUDAH.

SECT.

• That is, be continued in the Theocracy.



S E C T. IV.

WE come now to examine what Proof can be given for this Assertion, That the *Dispersion* was principally made for the sake of *religious Distinction*, or, in other Words, for the Withdrawing of Revelation from the *Gentile World*.

The Men, at their *Dispersion*, were in Possession of the Knowledge of the one true God; how came they then *universally* to lose it after the Dispersion? This could not be done by Confederacy; for the Miracle caught them at a Surprise, and entirely defeated any possible Attempt of that kind afterwards. If one Nation or People therefore had lost it, can it be naturally supposed, that all should have lost it? This Matter could not be casual and accidental, because it was universal. The Time of Day we live in, or the Advance of Learning at this Time, will not admit of this Question, Whether the *Creator* could suffer any Opposition from his Creatures as of Force; whether the *moral Government* of the *Gentile World* could have been extorted from the first great Cause; and consequently, whether the *Absence* of the Deity from *religious Dominion*

Dominion could have been involuntary, and without Designation ?

But yet this *Opposition* was universal ; this *Usurpation* of the *moral Government* amongst the Nations by the reprobate Spirits was without any one single Exception in the whole Gentile World ; consequently, this *Absence* of the Deity from *religious Dominion* was voluntary, and of *his own Designation*.

If any one should ask us, whether the *true God* could suffer all this *Opposition* from the *false ones* ? we answer, that he did, by a Fact the most universal in the whole Course of History ; and, to use the Words of an eminent Writer, “ The best Proof of God’s righteous Dealings “ are the Things done. It is only for want of “ full Demonstration here, that we are forced “ to have recourse to any other ; it being but “ to supply and support the lower Degrees of “ Evidence in the History of God’s Dispensa- “ tions, that we reason upon the Justice of “ them from the Nature of Things. In all “ Cases, where we have sensible Demonstra- “ tion of the Fact, the Reasoning, as it is fit, “ goes the other Way, and the Justice of Do- “ ing is proved from the Thing done P.”

The Sitting down to consider what God ought to do, or must do, without inquiring what *he has done*, is preposterous and absurd ; it is running ourselves into Darkness and Obscurity first, in order to come at what is clear

at

at the last : But this is beginning at the wrong End ; 'tis regulating Divine Wisdom by ours, instead of regulating ours by his. The Infinity of the *supreme Mind* is the grand Subject of our Veneration, but can never be that of our Comprehension. Numberless, we are certain, are the unsearchable Methods of the Infinite Wisdom. The benighted Eye of human Reason, which, when bereft of his Protection, could not retain even the *Knowledge* of the *one true God*, but, left to itself, became the Prey of gross Confusion and Idolatry ; how shall it now, though enlightened as to this, presume to search the Counsels of the Highest One ? " Known unto God himself " are all his Ways from the Beginning : " But no Reason can possibly be given, why he should at all Times, or at any Time, clearly open the *Secrets* of his Providence to Men ; it depends entirely upon his good Pleasure to do it in what Time, and in what Manner, he thinks proper. In short, as it is *impossible* for us to find out the Almighty to Perfection, so is it *impious* for us to challenge him for not telling us more of his Secrets.

We have already said, that the Institution of the *Theocracy* was not only for the *preserving*, but for the *concealing* the Knowledge of the one true God, and of his revealed Religion ; and we now add, that the Want of this single Observation has been the Occasion of great Confusion and Perplexity. The real Cause

Cause of the *Darkness* of *the Nations* was secreted from the *peculiar People*, and as much unknown to them, as the *Light* of the *Theocracy* was to *the Nations*. They were both equal Mysteries and Counterparts of each other, both of them proceeding from the same Counsel. If we obtain therefore a Knowledge of the one, we must of necessity see the other in the strongest Light: By considering the Case of *the Nations*, we come to a full Sense of the Nature, Genius and Design of the *Theocracy*. This, of consequence, will make us acquainted with the curious and occult Part of the Management of *Moses*, the first great Founder of it, and also of the Prophets, who were raised up to guard and continue this wonderful Constitution. The not discerning of this was the great Stumbling-block of *Le Clerc*, and all the other *wholesale Critics*, and will abundantly justify the Censure which we have been obliged to pass upon them.

For the Benefit of the common Reader, we sum up the Whole of this first Proof in these few Words: The Knowledge and Worship of the one true God was *universally* lost in the *Gentile World*; but it was lost after the *Dispersion*; therefore the *Dispersion* was the Cause of the Loss of it. We say, that the Times of this *universal* Darkness must needs have been *supernatural* and *preordained*, because of its entire Opposition to the *true God*,
and

and because of the gross Infatuation of the *human Nature*.

As we have this Proof from the *Loss* of the Knowledge and Worship of the one true God, so likewise have we another from the *Recovery* of it; a strong collateral Evidence, that the *Dispersion* and the *Gathering* of the *Peoples* were analogous. The first Gathering of the Gentiles was at the House of *Cornelius*; but of what Sort was this Gathering? or, in other Words, what were they gathered into? Why, into the perfect Knowledge of the one true God, with this particular Circumstance attending it, That *Peter*, and the rest of the *Jews* who went with him, heard them *speak with Languages*, and magnify God. From whence we conclude, that the Dispersion with the *first Gift of Languages* was the direct contrary.

For there is this great Distinction between the Case of the Apostles, and that of these Men: The first had been born under the Knowledge and Religion of the one true God, and had the miraculous Gift of Languages conferred upon them for the more speedy Promulgation of it amongst *the Nations*: The latter were now gathered into it from a *polytheistic Education*, and had the Gift of *Languages*, as a *peculiar Mark of Triumph* over the reprobate Spirits, who had so tyrannically insulted the unassisted Reason of Mankind, ever since the Dispersion by the first Gift of
Lan-

Languages. This second Gift to the *Gentiles* was a grand Illustration of the *Messiah's* Victory over the Prince, and the God (as he then was) of the *Gentile World*; and he himself had determined it as a *peculiar Proof* of it. He tells his Apostles in his last Commission to them, "These Signs shall follow them that believe; "in my Name shall they cast out Devils, they shall speak with new Tongues." *Mark* xvi. 17. The Force and Propriety of these two Signs depend upon this, that when, in consequence of the *designated Peculiarity*, the Infinite Wisdom had withdrawn itself from the *Nations* after the *first Gift of Tongues*, the reprobate Spirits availed themselves of this Withdrawing⁹.

We cannot indeed, without Surprise, reflect upon the great Traces of Likeness, and the wonderful Relation that is to be seen, between the two miraculous Gifts of Tongues. We find the Doctrine of the UNITY lost, and Revelation *absented* by the *first*, and, after two thousand Years Absence, restored by the *second*: The *Nations* blinded after the *first*, and *Judah* after the *second*: The *Nations* again

⁹ This again accounts for the Number of Dæmoniacs in the Time of our blessed Lord; they were to be so many proper Proofs, that the universal Kingdom of God was come, and that he had reassumed his moral Dominion. St. *Luke* tells us, that the Seventy returned again with Joy, saying, "Lord, even the Devils are subject unto us through thy Name." And he said unto them, I beheld Satan as Lightning fall "from Heaven." *Luke* x. 17, 18. That is, from the moral Dominion.

again dispersed by the *first*, and the *Jews* in a most supernatural Dispersion, without any Country of their own, since the *second*.

Before the Return of Revelation, we find the whole World distinguished but by two Names, that of *Jew*, and that of *Gentile*; so that every other People had this Appellation in general, importing that they were a Part of the *Nations*, shut out and excluded from the wonderful *Peculiarity*; or, as St. Paul has very emphatically expressed it, "Aliens from the Commonwealth of *Israel*, and Strangers to the Covenants of Promise, having no Hope, and WITHOUT God in the World." *Eph.* ii. 12.

Now this Name of *Gentile*, distinguishing all the rest of the World from the *Theocracy*, is apparently derived from the Dispersion; it owes its Original to that primitive Fact, by which the first Families were divided into Nations; but yet we constantly find it applied in the holy Writings to denote a religious Distinction. Hence we conclude, that this *Dispersion*, which was followed by an *universal Revolt* in Religion, and the *utter Loss* of the Worship of the one true God, had religious Distinction for its principal Cause. The constant Use of the Expression in this Sense by the sacred Penmen, and the uniform History of the *Nations* so dispersed, are sufficient to justify such a Conclusion from the original Fact.

Ano-

Another Proof, that the principal Cause of the *Dispersion* was *religious Distinction*, we draw from the final Object of Prophecy. The grand Design of *this* was to acquaint the World with the Blessing of the *great MESSIAH*; and therefore, whatever other particular Occasion God sent his Messengers upon, this was constantly a Part of their inspired Writings. They were sent indeed to reprove and exhort, to denounce Judgments, and to promise Deliverances, for the keeping or transgressing of *Moses's* Institute; but then these were only *peculiar* Occasions, as we may so call them, necessary to the *then* Circumstances of the *separated People*, and for the Preservation of the *Theocracy*: They were a powerful Means to keep the Subjects of it in Awe, by foretelling and threatening their own Punishments frequently, and sometimes those of other Nations; assuring them, that it was in vain to expect Security, but from the Protection of their own God; since every Kingdom, how powerful soever, was under his Command, and at his Disposal.

Now all these were *proper Marks* of the *Theocracy*, and necessary *Assistants* to it: But then they were confined within this Pale; they had no farther Aspect, than to convince *this People* of the Omnipotence and Prescience of their God; and, consequently, to keep them in Submission to that Confinement, which the *Horeb-Contract* had laid them under. The
noblest

noblest End of Prophecy was *that Part* of the patriarchal Covenant, which promised a Blessing to *all the Nations*. The Author of the ninety-eighth Psalm speaks of this Promise as if already performed: "He hath remembered his Mercy and Truth towards the House of *Israel*, and *all the Ends of the World* have seen the *Salvation* of our God." Thus the good *Zacharias*, at the Naming of his Son, the *Baptist*, says, "That the *Salvation* raised up for us in the House of *David* had been spoken of by the Mouths of his holy Prophets, which had been since the World began."

Was this Salvation then prepared before the Face of all the PEOPLES, to be a Light to enlighten the NATIONS? Did the holy Spirit give such numerous Testimonies of the *Gathering of the Nations* into the *Knowledge* of the one true God? And can we think, that the *Dispersing* of them, by which *that Knowledge* was *universally lost* amongst them, had nothing of the *Divine Appointment* in it? Was the *Return* of the one true God to the Nations the *grand* and *general* Subject of Prophecy? And could the *Absence* of the Deity, from the *moral Government* of them have been without the *determinate Counsel* of Infinite Wisdom? Most certainly not:

Again, it must be allowed that the *Theocracy* was the Counterpart of the *Darkness*

of the Nations': The Erecting of the *Peculiarity* into this wonderful Kingdom was for this Purpose, as *Balaam* said, "That the People should dwell ALONE, and not be reckoned amongst the Nations." Numb. xxiii. 9. The same must be said of the Appropriating of this *Peculiarity* to the Family of *Abraham*, because the one true God did then assume the Character of a *Gentilitial Deity*, by entering into a separate and distinct Covenant with this great Patriarch. Now, this *Appropriation* was about three hundred Years after the *Dispersion*; and at this Time we find the *Knowledge* and *Worship* of the one

The Marriage of the one could not have been without the Rejection of the other. In this Light we see a very delicate Propriety in those Accusations and Upbraidings for *Adultery*, which so perpetually occur in the prophetic Writings. This again shows us the whole Force and Proportion of that fine Passage in *Isaiab*, where the holy Spirit, foretelling the Gathering of the *Gentile World*, and the future designated Blindness of *Judah*, does it in these Words: "Sing for Joy, O Barren One! Thou that didst not bear, break forth into Singing; and cry aloud, Thou that didst not travail with Child; for more are the Children of שוממה the forsaken One, than the Children of the married Wife, saith the Lord." *Isai.* liv. 1. And yet what a Piece of Work have the Commentators made of this? *Grotius* was so unfortunate, as to mistake every Syllable of it: He says, "Urbs Hierosolyma longo Tempore fuerat sterilis ac sine Partu, id est, deserta; desolata." Again, for the Contrast between the Forsaken and the Married One, he says, "Sensus Loci, Plenior fiet illis Urbibus quae semper habitatae sunt, & Reges apud se habuere." This is a sufficient Testimony of what we have said, and an undeniable Witness, that a wholesale Commentator, who saw nothing of the Nature of the *Theocracy*, must unavoidably fall into the grossest Mistakes.

one true God defaced, and *Idolatry* in Possession.

We ask then; What Period can be fixed upon for the Absence or Loss of the true God, and the Withdrawing of Revelation, shorter than this? We cannot suppose, from the History of Nature, that Mankind could have been capable of so horrid a Degeneracy, but by Degrees: It will require all this Time to efface the Ideas and former Knowledge of God's Creation and Government: Nay, we cannot conceive, how Tradition should be so far obliterated, in so short a Time, by mere natural Means: We must, even in this Period, suppose, that this *extraordinary Revolution* was accelerated by Instigation of the reprobate Spirits, which yet must move by Progression: For, notwithstanding these Enemies of Mankind, upon the *Withdrawing* of Revelation, availed themselves of every Prejudice of the human Nature to introduce Idolatry by, (all which are largely enumerated by the fine Writer of the Book of *Wisdom*) yet the Deviation must have been by Degrees; the false Gods approaching by Gradation, as the true One disappeared; for the human Reason, we say, could not suffer a precipitate Violence in so important a Matter. We can spare then nothing from this Period; such an *universal Deviation* demands it all: And therefore we must of necessity be obliged to carry up this *Absence* of the true God from the *moral*

Government to this Date; and to conclude, that Mankind were left to themselves ever after the DISPERSION.

The fine Writer of *The Use and Intent of Prophecy*, not discerning this Cause of the Dispersion, and the Designation of this Blindness, expresses himself thus; "How soon the World, after the Deluge, corrupted their Ways, and lost the Knowledge of the one true God, we cannot certainly know; but this we certainly know, that in *Abraham's* Time Idolatry had spread far and wide, and taken deep Root, even in the Family of *Shem*, and in that Branch of it particularly, from which *Abraham* descended." Again, he says, "Most evident it is, that it was not the Intention of Providence in the Call of *Abraham*, or in the Giving of the Law of *Moses*, to propagate or restore true Religion among all Nations of the old World." We say, that the Intention of Providence in both these Cases, was directly contrary, and that both these Appointments were to hide and to conceal it from them.

But it is not only from positive Proofs that we support this Opinion of ours concerning the Dispersion; for I say, that the Silence of *Moses* in this Case, as an *Historian*, is a very strong negative one. This Prince confined his People with the utmost Severity, even to the Stoning of them to Death, upon every Inclination which any Individual should show

show towards the Gods of his Neighbours. He cut them off, as we have said, from all Communication with the rest of the World, by a rigid Discipline of Rites and Ceremonies, and put them under a Schoolmaster, as St. *Paul* very forcibly calls the *Law*, for one thousand five hundred Years. Would such a Lawgiver, writing the History of the *Dispersion*, tell such a People, that all this Confinement was for the sake of other Persons? that they must undergo all this Severity, submit to all these natural Inconveniencies, upon account of the rest of the World? for that God had dispersed *the Nations*, on purpose to leave *these* to themselves, and to shut up *them* in Prison: Doubtless, he would not, or, in other Words, he could not. Now *Moses* writes the History of the *one true Religion*, and yet takes no Notice of the universal Loss of it. How strange is this? This Neglect or Omission must needs be designed, and this Obscurity must be studied.

I shall illustrate the Force of this Proof by a parallel Case: How much Time and Pains have been spent by learned Men in searching after the original Institution of *Animal-Sacrifice*? One Part of these Inquirers has supposed, that this must needs have been *divine*, because of the Universality of the Practice: The Destruction of useful and innocent Creatures is plainly repugnant to Nature, Reason, and Interest; consequently, this Institution

was not of human Invention. The Arguers on the other side, notwithstanding they were certain, that it was impossible for the human Reason, of itself, to suppose, that the Blood of Bulls or Goats should take away Sins; though they found themselves unable to discover the least natural Fitness or Congruity between shedding the Blood of *Beasts*, and the Expiation of the Sins of *Men*; between destroying the *Creatures* of God, and the receiving a Pardon for the Violation of his *Laws*; Notwithstanding, I say, that every Thing was thus inconclusive for the *human Institution* of them, yet have they ventured to determine for it, purely from the Silence of *Moses* in this Case. This was an insurmountable Difficulty to them, how the Writer of the History of *Revelation* could have omitted recording a Matter of so great an Importance, had that Matter been of *revealed Original*.

Whereas, had they considered, that this *Historian* was also the *Giver of a Law*, which bound his People in Subjection to a burthensome Ritual, to beggarly Elements and expensive Sacrifices, which had no intrinsic Virtue, Merit or Holiness, but were only vicarious and typical, representing the one great Sacrifice of the *Messiah*; after the Offering of which, in the Fulness of Time, the others were to cease, and *the Nations* to be called into the glorious Liberty of the Sons of God: Had they considered, I say, what the *Law-giver*.

giver was obliged to do, they would have known what the *Historian* could not do.

His Business was to superinduce a Belief, that his Institute was of *perpetual Obligation*, and, consequently, to keep every Thing out of Sight which discovered the contrary. Now, if Men will judge of *Writings*, without acquainting themselves with the *Views* and *Designs* of the *Authors* of them, their Observations, no doubt, must be highly curious and instructive: They may by chance, indeed, stumble upon the Right in some Things, but then it will be impossible for them to know that they have done so; for this Matter calls for other Judges, and must be determined by another Sort of Criticism. A *wholesale Commentator*, for instance, in the Case before us, would tell us, that, if this was of *revealed* Institution, *Moses* forgot himself in omitting it: We say, that he remembered himself, and therefore omitted it. He would say, that here must have been an *Oversight* in the Author: We say, that it is a strong Evidence of his *Forefight*. He would say again, that *Moses*, if he *really* knew this to be Matter of Revelation, could not be liable to such a Mistake: We say, that *Moses* did *perfectly* know this to be so, and therefore could not be so *mistaken* as to record it.

In short, if Men will but endeavour to understand the Character of this *great Prince*, they must soon perceive, that it was impos-

fible for him to give the Ground and Reason for *Animal-Sacrifice*; for, like the Case of the *Dispersion*, it betrayed the Imperfection and Finiteness of his own Institute; the grand *Mystery* which required all his Caution and Management to conceal: Guarded as it was, with all his Address, we see he could not keep his People in Subjection to it, but that ten Principalities out of the twelve broke through the Confinement of it.

This Matter, which has so long been controverted in the learned World, is very easily cleared up, by considering *Moses* as engaged in an uniform and consistent Design, and by reflecting upon the Nature and Genius of his *preparatory Religion*: Whereas, without this equitable and unerring Rule, Men of great Abilites have intangled themselves in Confusion and Perplexity; supposing that to be the highest Improbability, which is indeed the true Solution of the whole Difficulty.

And here I will observe, that this single Instance is, of itself, sufficient to recommend the Excellence and Superiority of the *internal Evidence* in the Matter of *Revealed Religion*, and the *Divine Oeconomy*: We see too, how near a Proportion it bears to the *Subject* of our own *Inquiry*. Both of them are Facts of *Necessity* obscurely and imperfectly told by the same Historian: Both of them have led the Writers upon them into an endless Maze of Doubt and Perplexity, which
yet

yet is familiarly extricable upon this Principle ; for both of them appear to be *studied* Omissions. In one Word, both of them have a near Resemblance of each other ; both proceed from one *uniform* Design in the Historian ; both have wanted to be set in a clear Light ; both have employed the Attention of the Curious of all Sorts, as well in the *Inquiries* of Believers, as in the *Objections* of Unbelievers ; and a rational Idea of the Propriety and Beauty of both in *Moses* is to be had from no other Resource than that of *internal Evidence*.

Since this Question, however, has so long and so strenuously engaged the learned World, it cannot be improper to produce a Testimony of the *Divine Institution* of them from a very curious Writer ; the Copy of whose Work being found only in the *Greek*, he makes one in the Appendix of the Old Testament : I mean the Author of the Book of *Wisdom* ; who, notwithstanding the Rank he has been reduced to, appears evidently to have been a Writer above the common Rate. By *Wisdom*,

* We are told in the *Synodicum* of *Pappus*, that the Council of *Nice* had a miraculous Distinction afforded them, according to their Request, which divided the Scriptures into Canonical and Apocryphal " They set all the Books in the Church a little below the holy Table, and prayed God, " that those of them, which were done by his Inspiration, " might be found *above*, and the spurious ones *underneath* ; " which was done accordingly." *Synod.* 34. What a sorry Lye is this ? and what clumsy and awkward Wretches were these in their Fictions ?

Wisdom, it is plain, that he means the *Divine Wisdom*, or *Revelation*, from the Account that he gives us of several eminent Persons, to whom it was imparted. He has informed us of many curious Instances (at the tenth Chapter) in which it was conveyed; several of which are related by *Moses* with a *designed Obscurity*: But then he has given us this Information with such a Management, that nothing less than an *extraordinary* Writer could possibly have done it. We will produce three Matters of Fact, which all relate to one grand Secret; and it will be no easy Thing, we imagine, to confute their Evidence.

At the first Verse, speaking of *Adam*, he says, "SHE (that is, *Revelation*) preserved the first-formed Father of the World, who was created alone, and brought him out of his Fall." At the third Verse, speaking of *Cain*, he says, "But, when the Unrighteous One apostatized from HER in his Anger, he too was lost in the Fury in which he murdered his Brother." At the fifth Verse, speaking of *Abraham*, he says, "She kept him strong against the tender Compassion towards his Son."

All these three Facts relate to the Expiation of the *Messiah*, which was first revealed to *Adam* to support him after his Transgression; and is here *curiously* said to have brought him out of his Fall; that is, by the *substituting* of Animal-Sacrifice, as *vicarious*, till the

Ful-

Fulness of Time. This Substitution *Cain* apostatized from. Now *Moses*, in the first of these Cases, says no more than this; "Un-
" to *Adam* also, and to his Wife, did the
" LORD GOD make Coats of Skins, and
" clothed them." Can any Thing be more
obscure than this? In the second Case, that
of the *Apostasy* of *Cain* from this Institution,
he says, " And in Process of Time it came to
" pass, that *Cain* brought of the Fruit of
" the Ground an Offering unto the Lord.
" And *Abel*, he also brought of the Firstlings
" of his Cattle, and of their Fat. And the
" Lord had Respect unto *Abel* and to his Of-
" fering; but unto *Cain* and to his Offering
" he had not Respect." In the third Instance,
at the fifth Verse, we see that *Abraham* was
secured against the Tenderness or Instinct of
Nature by Revelation at the Offering of
Isaac; so that this Offering was only *scenical*,
an Information by Action of the grand Ex-
piation, as the excellent Author of the *Di-
vine Legation* has so irresistibly asserted.

Now these three Facts betray the *Levitical*
Ritual, and, consequently, the Imperfection
and Finiteness of *Moses's* Institute; from
whence we conclude, That it was impossible
for any *common Jewish* Writer to come at the
Knowledge of them. But this Author, we
see, was acquainted with the *occult History* of
them, and, consequently, could have had it
by no other Means, than that of *Revelation*.

Again, his Manner of conveying these *nice* and *difficult* Histories is entirely of the prophetic Kind; he has screened them all behind the Shade of *Wisdom*, which was sufficient to conceal them from every common Eye, 'till the great Sacrifice of the *Messiah* should be offered.

Moses, we see, had so carefully obscured these three Cases, that they were not only impenetrable to his own People, during the *Period* of his own Dispensation; but even the Christian World, since the great *Sacrifice* of the *Messiah*, and the Ceasing of the *Levitical* ones, has but in this Age discovered them. And now we ask, What was the Cause of this Blindness? and why the World has so long been ignorant of the true Origin of *Animal-Sacrifice*? What, but this? that Men were inattentive to the *curious* and *occult* Part of *Moses's* Character; and that, in all their tedious Writings upon this Subject, they saw no more of him, than the *Jews* themselves?

The Author of the Epistle to the *Hebrews* has told us, That *Abel* offered unto God a more excellent Sacrifice than *Cain* by FAITH. The Author of the Book of *Wisdom* says, That *Cain* apostatized from *Wisdom*, or *Revelation*. But neither of these Authors could learn this from *Moses's* History; the Consequence is, that they had it from Revelation. This will hold good of the Writer to the *Hebrews*, but much stronger of the *other*, who

who lived under the Period of the *Levitical Sacrifices*.

From this Evidence then we conclude, That the Book of *Wisdom* was wrote by a Prophet; by a Person whom God had favoured with Revelation. As to the Author of it, we judge that it is no other than he, whose Name it bears, even the Prophet *Solomon* himself. The six first Chapters, nay, the six first Verses, will show the intelligent Critic, that it was wrote before the *Apostasy* of the *ten Principalities*; they are strongly predictive of it, under the Shade of *Exhortation* to the Princes.

Let us now compare the Conduct of *Moses* in the different Stages of his History of the mysterious *Peculiarity*; and we shall find him pursuing the same *Management*. At the *Dispersion*, which, we say, was the *Protection* of the *Designation* of a *Peculiarity* to *Shem*, no sooner has he said, "From thence did the Lord disperse them abroad upon the Face of all the Earth;" but his next Words are, "These are the Generations of *Shem*." At the Calling of *Abraham*, which, we say, was the *Appropriation* of this *Peculiarity*, after giving an Account of the Death of *Terah*, his next Words are, "Now the LORD had said unto *Abraham*, Get thee out of thy Country, and from thy Kindred, and from thy Father's House." The Beginning of both these Histories, we see, have an evident Abruptness; and

and this Abruptness, we say, is no other than a *studied one*.

But, at the *Erecting* of this *Peculiarity* into the *Theocracy*, he openly represents the true God as a *Gentilitial* Deity; and, recording his *own Legation* by the angelick Ministry at the burning Bush, he says, the *Elohim* called unto him out of the midst of the Bush, and said, "I am the God of *Abraham*; the God of *Isaac*, and the God of *Jacob*. Come now, I will send thee unto *Pharaoh*, that thou mayst bring forth *my People*, the Children of *Israel*, out of *Egypt*." Having brought down his History thus far from the *Dispersion*, he makes use of the *Appropriation*, without any Danger of Discovery. And yet to a Christian Reader of Discernment it appears abundantly from his History, that the Nations were forsaken, and that the true God did absent himself from the moral Government of them, before the Time of this *Appropriation*. But then the *Cause* of this Absence, as well as the *Period* of its Duration, are very cautiously concealed.

Moses indeed, at the Time of his Writing, had this Advantage, which was highly serviceable to him in concealing the Mystery of the *Peculiarity*; the Shade of a *Gentilitial* and *Tutelar* Deity. This was a Doctrine or Opinion universally prevailing amongst the *Nations* at the Time in which the *Theocracy* was erected: He availed himself therefore of this

this

this general Prejudice, and made use of so popular an Error to confirm his People under a Separation so unnatural: Thus, "For thou art a holy People unto *Jehovah* thy God, and *Jehovah* hath chosen thee to be *עם סגולה* a People of Peculiarity unto himself, above all the Peoples that are upon the Earth." *Deut. xiv. 2.*

How delicate is this? and how different from the Language of *Barnabas* and *Paul* at *Lystra*, when, upon account of his healing a Cripple, they were reputed to be two Gods, no less than *Jupiter* and *Mercury*? The blind Gentiles, struck with Amazement, were preparing to offer Sacrifice to them; which when the Apostles heard of, they rent their Clothes, and ran in among the People, crying out, and saying, "Sirs, why do ye these Things? We also are Men of like Passions with you; who preach unto you, that ye should turn back from these Vanities unto the living God, who made the Heaven, and the Earth, and the Sea, and all Things that are in them; who in the Ages that are past, *εἰασι πάντα τα εἶναι*, left all the Nations to walk in their own Ways." *Acts xiv. 15, 16.*

Before we conclude this Section, I will instance another Matter at the *Erection* of the *Theocracy*, in which the Silence of *Moses* is very obvious. In his History of the Contest in *Egypt* he speaks but very sparingly of the

the *divine Angels* that performed these Miracles, and not one Word of the *apostate ones*, who were suffered to oppose them. The Reason is, that he was obliged to take all possible Care to guard against *Polytheism* on the one hand, and to keep the Doctrine of a *future State* of Rewards and Punishments out of Sight on the other.

And yet it appears evidently, that the *Exodus* was the Conquest of the reprobate Spirits, who were permitted to instigate *Pharaoh* to oppose it. We find it made the Preface to the first Command in the *Decalogue*, for the Preservation of the Unity: "I am *Jehovah*" "thy God, which have brought thee out of" "the Land of *Egypt*, out of the House of" "Bondage. Thou shalt have no other Gods" "before me." How constantly does God appeal to this grand Fact, whenever he expostulates with his People? "Hear, O my People!" "and I will testify unto thee, O *Israel*!" "if thou wilt hearken unto me: There shall" "no strange God be in thee, neither shalt" "thou worship any other God. I am *Jehovah*" "thy God, who brought thee up out of" "the Land of *Egypt*." *Psal.* lxxxvi. The Reader will see this more plainly in the Prophet *Micah*, where God calls upon the whole Creation to witness between him and his People: "Hear, O ye Mountains, the Lord's" "Controversy, and ye strong Foundations of" "the

" the Earth ; for the Lord hath a Controver-
 " sy with his People, and he will plead with
 " *Israel*. O my People, what have I done
 " unto thee ? wherein have I wearied thee ?
 " testify against me : For I brought thee up
 " out of the Land of *Egypt*, and redeemed
 " thee out of the House of Slaves, and I sent
 " before thee *Moses*, *Aaron* and *Miriam*. O
 " my People, remember now what *Balak*
 " King of *Moab* had devised, and what *Ba-*
 " *laam* the Son of *Beor* answered him from
 " *Shittim* unto *Gilgal*, that ye may know
 " the Righteousness of the Lord." *Micah*
 vi. 23, &c.

How curious is this ? *Balak* had devised to
 call the reprobate Spirits to his Aid against
Israel, and to curse them : But *Balaam* an-
 swered him, That it was impossible, because
 the Lord his God was with him, and was a
 KING amongst them ; even that God, who
 brought them out of *Egypt* ; that therefore
 there could be no Inchantment against *Jacob*,
 neither any Divination against *Israel*. This
 had been sufficiently experienced there, and
 was the most illustrious Proof of the Supe-
 riority of the true God. Yet *Moses*, in his
 History of this grand Contest, says no more,
 than that the Magicians did so and so with
 G their

" The Lord his God is with him, and the Shout of a
 " KING is among them. God brought them out of *Egypt*."
Numb. xxiii. 21, 22,

their Inchantments". Here, we see, he preserves the same Silence in respect to *supernatural Agency*, that he had done before in the Case of *Animal-Sacrifice*, and in that of our *own Inquiry*. He could not discover the fallen Angels, because their History had an absolute Connexion with the *Doctrine* of a *future State*, which was beyond his Commission. He throws all therefore into the Shade of the *Omnipotency*, (which it was his great Care to *impress*) and very curiously expresses it, as if God had hardened the Heart of *Pharaoh* and his Servants.

And now we see a peculiar Beauty in that frequent Mention of the *Exodus*, which we meet with in the Prophets: Nothing could be more proper for the Preservation of the *UNITY*. For this End, no doubt, it is, that we find it so often repeated in the Book of *Psalms*, where it shines with an unrivalled Brightness: For this Contest was so illustrious, that the bare Mentioning of it has afforded us one of the most inimitable Odes in the World; I mean the hundred and fourteenth *Psalms*. Can any Thing be more plain and simple

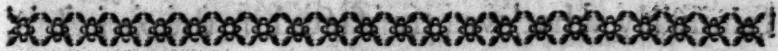
^u The Writer of the Book of *Wisdom* has informed us of this Matter too very curiously; for, speaking of *Moses*, he says, " SHE entered into the Soul of the Minister of the Lord, " and withstood dreadful Kings in Wonders and in Signs." Chap x. 16. These dreadful Kings were the Chiefs of the apostate Spirits, who opposed the *Exodus*, in order to hinder the peculiar Separation. This is another Piece of internal Evidence in regard to this Writer.

simple than the Manner in which the Poet has treated his Subject? Setting aside that beautiful Expostulation in the fifth and sixth Verses, (which we confess indeed to be a very fine Figure in Poetry) all the rest is downright *historical Narration*; but a Narration it is of such a *Fact*, that only to *repeat* it, is to exceed all the Heathen Poets in Sublimity. The Author has gained an entire Conquest over *these*, with only the naked History of the Conquest of *their Gods*.

Here let me add, that the *Divine Oeconomy* not only supplied the inspired Writers with an incomparable Sublimity, but also furnished them with a superior Excellence in all Description. I shall produce one Instance only of this, and that shall be taken from *Isaiah*. It cannot with the least Degree of Modesty be denied, that this great Prophet, as a Prose-Writer, stands alone and unequalled in the Sublime: The Grandeur of his Expression, the pompous Magnificence of his Figures, on every Occasion where his Subject demands it, are beyond Comparison. And yet this noble Writer, when animated by a *Prospect* of the *future Dispensation*, and a *View* of the different Genius of the *heavenly Giver* of it, could descend to a most inimitable Tendernefs. See what a Picture he gives us of pastoral Care, when he designs the *Messiah*; gathering of the *Nations*, in the Character of a Shepherd:

herd : " He shall feed his Flock like a Shepherd ; he shall gather the tender Lambs " with his Arm, and carry them in his Bosom ; and shall gently lead those that are " big with Young." *Isai.* xl. 11.

Was ever Imagery more tender, was ever Painting more delicate than this ? Would not the Reader imagine, that the Author, as well as himself, was wholly absorbed in this beautiful Prospect ? And yet, to our Astonishment, in the very next Words he rises to one of his most elevated Heights ; " Who hath measured the Waters in the " Hollow of his Hand, and meted out the " Heavens with a Span, and comprehend- " ed the Dust of the Earth in a Measure, " and weighed the Mountains in Scales, and " the Hills in a Ballance ? " What a Transition is here, from the rural Simplicity of a *tender Shepherd*, to the inconceivable Immen- sity of the GREAT CREATOR !



S E C T. V.

IF we take a Prospect of the *Dispersion* in this Light, as made by Divine Destination (in consequence of the *Peculiarity*) for the *Withdrawing of Revelation*, the Use and Intent of the *Theocracy* appear immediately; and we have a clear and strong View of the Force of its Appointment. We may consider the Gentile World, and the appropriated Family of *Abraham*, as two opposite Hemispheres: As the dark Shades of Night drew on upon the one, the Breaking of the chearful Day began in the other: When the heavenly Lamp of Revelation sunk below the Horizon of the one, it appeared in all its rising Glory in the other.

The Gentiles, thus benighted, may be well described by the Picture of the *Egyptians*, when, under the Divine Influence, they saw not one another, neither rose any from his Place; but all the Children of *Israel* had Light in their Dwellings. Agreeable to this is that Expression of *Malachi*, where the *Messiah* is called the SUN of Righteousness, who was to arise with Healing in his Wings, to give Light to them who sat in Darkness.

We have borrowed this Figure from God's *natural* Government of the World, to convey more familiarly what was transacted in the *moral*.

But we add further, that to consider the *Dispersion* in this Light, not only gives us a clear View of the *Appointment* and *first Constitution* of the *Theocracy*, but it affords us an infallible Mark too to determine the Expiration of it by ; which must of necessity happen, whenever the *religious Gathering* of the the PEOPLES should be. If it appears then, that the Absence of God from the *moral Government* of the *Nations* was indeed the principal Cause of the Dispersion, we shall at least have found an easy Interpretation of that celebrated Prophecy of *Jacob* (concerning the *Perpetuation* of *Judah*) resulting from the History of the *Jewish* and *Gentile World*, and explanatory of both.

And this we shall reckon no small Attainment, when we consider the great Embarrassment that Interpreters have been in, even to this Day, about it : For, to use the Words of the Bishop of *London*, " No Prophecy in the " Old Testament has undergone so many Interpretations and critical Disquisitions, as " this now before us. It would take a Volume to report exactly the various Sentiments of learned Men upon this Subject." In another Place he says, That there are so many Interpretations of this Prophecy, some *peculiar to the Jews*, and some to the *Christians* ;

fiants; and so many Difficulties to be accounted for, whatever Way we take; that he would not pretend to enter into the Decision of them there. Accordingly he reserved it for a Dissertation by itself.

All the Use I make of these Words at present, is, to observe that these Difficulties, which occur in the Method of Interpretation hitherto attempted, are not only hard to be overcome by the Interpreter himself, I mean, to his Satisfaction; but, even after all his Pains, are still unsatisfactory to his Reader: And therefore they leave a just Cause of Suspicion, that this Method will not do; nay, I will go farther, I will say, that they are Witnesses to us that it cannot do; and as such we use them. We cannot, however, but in Gratitude confess, that the Labours of able Men in this Case have had at least this Usefulness in them, that they have convinced us 'tis high Time to try some other Expedient. And happy are we, that they have gone through this Course of tedious Experiment before us, and have left behind them this Profit of their Labours, by which we are delivered from the Trouble of them.

This will needs be the Case in *moral Inquiry*, as well as in *natural*: Succeeding Ages will avail themselves of the unsuccessful Experiments of their Predecessors, as well as of those in which they have succeeded. By this Means the Progress of Truths is more quick-

ly advanced, and the Trouble of investigating them decreases in proportion. But if Men, after numberless Efforts in vain, will still return to the same Perplexities, they may indeed fill the World with Books; but it cannot be expected that they should add much to the Number of Truths. The more eligible Way is certainly to suspect some Error in the Fundamentals, than to return incessantly to a baffled Superstructure.

The THEOCRACY was the mysterious *Peculiarity* erected into a Kingdom, for the sole Exercise of God's *moral Government* in the World. In this Kingdom *Moses* was to be the only Lawgiver 'till the Coming of the *Messiah*: But *Judah* was divinely designated to be the Subject of this Kingdom 'till that Coming: Consequently, *Judah* was to have *this Divine King* and this *Lawgiver*, 'till the *Messiah* should come and gather the PEOPLES.

Accordingly *Judah* was found with this moral Kingdom of God, and with this *Lawgiver*, at the Coming of the *Messiah*; whilst ten of his Brethren, having accepted of *another* Lawgiver, had been removed from this Kingdom seven hundred Years before. And surely it was a great Honour conferred upon *Judah*, to be made the Steward in a Matter of so great Importance as the Doctrine of the UNITY was. *Moses* accordingly tells us, that *Jacob* began his Blessing to him in these Words:

Words: * " *Judab*, thou art HE, whom thy
 " Brethren shall praise; thy Father's Children
 " shall bow down before thee. The SCEP-
 " TRE shall not depart from *Judab*, nor the
 " LAWGIVER from between his Feet, un-
 " til the *Shiloh* come:" That is, *Judab* must
 have this *temporal Kingship* of God, and the
Lawgiver amongst his Seed, until the *Messiah*.
 So that *Moses's* Institute, with God at the Head
 of it to protect and keep this *peculiar* People
 distinct from all the rest of the World, should
 continue in *Judab* 'till the Coming of the
Messiah, but then must depart. Why? Be-
 cause *then* this Mystery of God should be fi-
 nished, and the *Messiah* should gather the *di-*
persed Peoples into the Knowledge and Wor-
 ship of the one true God.

And now I ask, Whether there appears any
 one single Difficulty to be accounted for in
 this Way of Interpretation? or rather, whe-
 ther every Circumstance of it be not a fa-
 miliar and evident Truth, resulting from the
 History of the *Jewish* and *Gentile World*, and,
 as we said, *explanatory* of both? So that at
 the last we have found a Way free from that
 Intanglement, which his Lordship had so
 much

* This Prophecy of *Jacob* was a farther Explanation and
 Confirmation of that Name, which *Leah* gave to her Son at
 his Birth, *Gen. xxix. 35.* She called his Name יְהוֹדָה which
 Noun is taken from the Future יְהוֹדָה *he shall praise.* So
 that this Name was a Prophecy of the Worship of the one true
 God, to be preserved by *Judab*, delivered by his Mother un-
 der the Divine Influence.

much Reason to complain of in the other Method. As to any Interpretations of the *Jews*, it is impossible for them to have any Weight with us; for we are certain, that they knew no more of the real Cause of their Confinement in this *mysterious Kingdom*, than the very Ground they trod upon. And indeed I cannot but wonder how any Mention of their Opinions could be made in this Case, when it is the *supernatural Ignorance* of the Import of their own Prophecies, that is the Cause of their *designated Blindness* to this very Day. This Prophecy, we see, contains the *Mystery* of their Confinement, and the Finiteness of *Moses's* Institute: The Moment, therefore, they shall see it in its true Light, that Moment they must be Christians; but 'till that Time they can be no more Judges of it, than a blind Man can be of Colours.

After this short and familiar Explanation which we have given of it, the common Reader perhaps will wonder, what could possibly be the Cause of so much Perplexity to the Interpreters in expounding this Prophecy. We inform him then, that they would attempt to explain it in a *political* Sense, whereas we have undertaken it in a *religious* one. Again, they saw nothing of a religious Cause in the *Dispersion* of the Peoples, and therefore they could not discern, that the THEOCRACY was to *conceal* Revelation 'till the Time of the *Gathering* of them.

The

The Prophecy, we say, foretold this *mysterious Kingdom* to be fixed in *Judah*; its Period of Duration, and its natural End and Departure. Now, how have the Interpreters explained it? Why, by taking no Notice of the *Divine King*, nor of *Moses* his *Lawgiver*. We need not wonder then at their Success: If they will take the *Sceptre* from GOD, and the *Legislation* from MOSES, they must unavoidably intangle themselves; but they never can be able to satisfy any Reader of Penetration: They may darken this Prophecy to themselves, and feel about in their own Darkness; but the intelligent Reader will see neither Light nor Beauty in all their Perplexity.

We greatly diminish then the Glory and Dignity of this Prophecy by thinking it contained no more than a *human Sceptre*; and besides, we must be contradicted by the History of *Judah*, for a long Time after the Establishment of the *Jewish Republick*. The first great Founder of it was of the Tribe of *Levi*; and *Joshua*, his delegated Successor, was of the Tribe of *Ephraim*. In short, from the *Exodus* to the Anointing of *Saul*, the Government was administered by Judges, raised up and chosen out of different Tribes by Divine Designation: So that *Judah* all this Time had no supreme Magistrate of his own in regular and uninterrupted Succession: And, at the Inauguration, the first King appointed
by

by God was out of the Tribe of *Benjamin*. *St. Paul*, preaching at *Antioch*, gives a short Abstract of the History of the *Jews*, and says, that " God gave unto them Judges about the " Space of four hundred and fifty Years, untill *Samuel* the Prophet: And afterward they " desired a King, and God gave unto them " *Saul* the Son of *Kish*, a Man of the Tribe " of *Benjamin*, by the Space of forty Years."

Acts xiii. Now this Prophecy could not have been defective *a Parte ante*, any more than *a Parte post*; and yet this must needs be the Case, if Men will interpret it of a human Sceptre. Again, after the Return from the Captivity in *Babylon*, all the *Maccabees* were of the Tribe of *Levi*.

Why then, if we ask, did Interpreters so incessantly pursue this Method of narrow, confined and perplexed Explanation? the Answer is ready; The original Fountain of all their Embarrassment (and I know not why I may not be allowed to say so) was this, their not discerning the *designated Darknes* of the *Nations*. The Essence of the *Theocracy* was the Secret of the one true God and of his revealed Religion concealed from the *Gentile World*: And yet the Writers about the *Theocracy* have considered only the supernatural and miraculous Methods, by which this Essence was preserved. Now, whilst they saw nothing but the *external Evidence* of it, and never reflected upon the *internal one*, they
mistook

mistook the Accidents for the Subject itself. There can be no wonder then that they understood it not.

This was the Case, as we have said, of *Le Clerc*: And those who carried it further than he, could get no lower with it (till the excellent Author of the *Divine Legation*) than the Captivity in *Babylon*; because the Return from this no ways resembled the terrible *Exodus* from the Bondage in *Egypt*.

Whereas, would they have reflected upon the different Circumstances of Persons, Times and Places, they would have found that no such miraculous Powers could be exerted here; for the Divine Wisdom, by express Prophecy, had pre-ordained it otherwise. They were sent from *Babylon* with the Friendship of the great *Eastern Empire*, and Assistance was afforded them to build the Temple of the one true God, by the *Prince* whom God had ordained to this Purpose by the Prophet *Isaiab* one hundred and seventy-six Years before: "That saith of CYRUS, He is my
" Shepherd, (that is, a King of my own Ap-
" pointment) and shall perform all my *Will*
" *Will*; even saying to *Jerusalem*, Thou shalt
" be built; and to the *Temple*, Thy Founda-
" tion shall be laid. For *Jacob* my Servant's
" sake, and *Israel* mine Elect, I have even
" called thee by thy Name: I have surnamed
" thee, though thou hast not known me;"
that is, though thou art a *Gentile*.

And

And the Writer of the second Book of *Chronicles* gives us this Account, that *Cyrus* knew himself to be divinely obliged to perform this Work: "Now in the first Year of "*Cyrus* King of *Persia* (that the Word of "*the* Lord spoken by the Mouth of *Jeremiah* might be accomplished) the Lord "*stirred up the Spirit of Cyrus* King of *Persia*, that he made a Proclamation throughout all his Kingdom, and put it also in "*Writing, saying, Thus saith Cyrus* King of "*Persia; All the Kingdoms of the Earth hath "*the Lord God of Heaven given me; and "*He hath CHARGED me to build him an "*House in *Jerusalem*, which is in *Judah*: "*Who is there among you all of his People?* "*The Lord his God is with him, and let him "*go up." 2 *Chron.* xxxvi. 22, 23.

This *Exodus* nevertheless was miraculous, being, as we see, the Completion of two eminent Prophecies, that of *Isaiab*, and that of *Jeremiah*: But that it could not be made with that Terror and Pomp which the first from *Egypt* was, we have these two Reasons, which are undeniable: *First*, The People, being thoroughly purged from Idolatry during the Period of the Captivity, wanted no such terrible Impressions to preserve them in the Doctrine of the UNITY. To confirm them in the Superiority of the true God, and to deter them from any future *Apostasy* to *Polytheism*, was plainly the Case in *Egypt* (as well as the
Forcing

Forcing of the Unwillingness before-mentioned): But, the People being purged, the Cause ceased at *Babylon*.

Our second Reason is, That, as the general Dispensation drew nearer, this People, being about to be reduced to an ordinary Providence, could not be brought back with such an extraordinary one: This would by no means have been preparatory to it. Besides, the Exertion of the *extraordinary*, during the former Part of their Dispensation, consulted this grand principal End, the Preservation and Protection of *Moses's* Institute: The People now being irreversibly attached to him, wanted no such Means of Influence. And thus we find their *Prophets* ceased amongst them five hundred Years before the *Messiah*, as well as their *Miracles*.

S E C T. VI.

LET us now see what Light the Holy Writings will afford us towards this Inquiry; and how far we may claim their Testimony in Support of this Assertion, That *religious Distinction* was the *principal Cause* of the *Dispersion*. We have said and proved, that *Moses*, as an Historian recording this Fact, could by no means discover any such Cause of it, because of the Analogy it bore to the unnatural Confinement, which, as a Lawgiver, he imposed upon his own People. And yet we cannot but observe, that in his History of the *Appropriation*, and of the Patriarchal Covenant, the Promises made to *Abraham* have a constant Allusion to this Fact of the *Dispersion*, or the Division of the Families into Nations and Peoples.

Thus, "In thee shall *all the Families* of "the Earth be blessed." *Gen.* xii. 3. Again, "By myself have I sworn, that in thy Seed "shall *all the Nations* of the Earth be blessed." xxii. 18. The heavenly Messengers, sent to execute Vengeance upon the infamous *Sodom*, would not hide it from *Abraham*, seeing that
Abraham

Abraham should surely become a great and mighty Nation, and *all the Nations* of the Earth should be blessed in him.

God, blessing *Isaac*, assures him, That he would most certainly perform the Oath which he had sworn unto *Abraham* his Father, in the particular Circumstances of it, and in the general too: *And in thy Seed shall all the Nations of the Earth be blessed.* Gen. xxvi. 34. The same is renewed to *Jacob* by the angelic Vision and Revelation which God vouchsafed him at *Bethel*: "And in thee, and in thy Seed, shall *all the Families* of the Earth be blessed." xxviii. 14.

Now the Promise made to the first of three eminent Chiefs, or the Beginning of this Covenant with *Abraham*, was about three hundred Years after the grand Division of the Families into Nations, and above four hundred Years before the Erection of the *Theocracy*. This Promise then must needs be understood by *Abraham* to regard that Division made at *Babel*; it could have no Respect to the *theocratic Distinction*, which was made by a Separation so long afterwards: The Blessing was future; but the nominal Objects of that Blessing were present, or then in Being, and had already subsisted in this Distinction near three hundred

Thus St. Paul tells the *Galatians*, That the Scripture, foreseeing that God would justify the Nations through Faith, preached before the Gospel unto Abraham, saying, "In thee shall all the Nations be blessed." Gal. iii. 8.

hundred Years: We say then, that the gradual Repetition of this Promise, in the successive Revelations of it, is constantly made in Expressions borrowed from, and alluding to, *the great Dispersion*; and that this Blessing regarded that Cause of it, which we assert to have been the *principal one*. Accordingly, we find *this Explanation* of the Blessing in that glorious Prophecy of *Jacob*, where the Office of the *Shiloh* was to be the GATHERING of the PEOPLES.

From hence it appears, that the grand and general Subject of the Covenant, first made with *Abraham*, at the *Appropriation* of the Peculiarity, was the *Gathering of the Peoples*, in Opposition to *the Dispersing of them*. But this *Gathering* was of religious Distinction; consequently, the *Dispersion* was of the same Kind.

Thus much we find of this Matter in the first Book of *Moses*, which contains the History of the *Appropriation*, and of the patriarchal Revelation consequent upon it: His second begins with the History of his own Times, and the Erecting of this Peculiarity into the wonderful THEOCRACY. He largely records the grand Contest in *Egypt*, which was preparatory to it: In this Contest the true God gave the most terrible Demonstrations of his Superiority, on purpose to strike the deepest Impressions of Terror upon a People, who were going to be separated from

from the whole World, and to suffer an unnatural Confinement, through a Period of no less than one thousand five hundred Years Continuance. All which, together with that most astonishing Appearance at the *Promulgation* of the *Decalogue*, in which the whole Frame of Nature seemed approaching to a Dissolution, were yet found little enough to keep this People quiet under their Restraint, and to preserve them in their *mysterious Kingdom*, surrounded by a *polytheistic* World.

But, though the *Theocracy* be only the Counterpart of the *Absence* of the true God from the Nations; yet, as it appeared at such a Distance from the *Dispersion*, by the Disposal and Order of the Divine Counsel, it may not determine the Time of this Absence with a Precision satisfactory to every Reader; and therefore we shall draw nothing from *Moses* here in his *legislative Character*. Nevertheless, we reserve to ourselves the Right of all his Declarations of the SEGULLAH; being sensible of their Validity, and of the curious Blandishment in which that Validity was so delicately concealed, though we offer them not to our Readers in common. We pass over then the whole Code of his Institute, and proceed to *Moses the Prophet*. In this Character we hope to present the Reader with an illustrious Testimony for the Proof of our Assertion: The Style and Genius of prophetic Writing, abounding with Image-

ry and figurative Schemes of Speech, afforded an Opportunity and Liberty, which the *Historian* and *Lawgiver* were both debarred from.

Moses has left us two Specimens of his poetical Genius, which, for their Sublimity, as well as for their early Date, are sufficient to obtain him the Laurel. It is impossible even to look at them, without discerning that their Author was a Prince amongst the Poets, as well as a Father. How elevated is his triumphal Ode after the Destruction of the *Egyptian* Army? How rich and glowing are his Figures? How constantly equal to the Grandeur of his Subject? In a Translation, the most literal and simple that can be given, the unlearned Reader must feel the Warmth of his poetic Fire; the lofty Form of the departed Bard will pass in Majesty before him; and, as the *Roman* Critic says,

Invenias etiam DISJECTI Membra Poetae.

Reduce *Homer* to this Trial; take from him the bewitching Rotundity of his Language, and the Harmony of his Numbers, which is equally as familiar to us as that of our own Poets (whereas that of *Moses* has been long since lost): Thus divested of his native Ornaments, show him in a Translation as literal and simple as that of *Moses*, how cold, how flat does he appear? Where shall the *English* Reader at this time of Day find even

even the Traces of so great a Genius? His Spirit is all exhausted by passing into so coarse a Body; his Nerves all fail him; he is unable to support the Weight of his own Character; and, like *Dagon* before the Ark of the *one true God*, he falls to the Ground before his Poet.

But that, which deserves our highest Admiration, is the last of the Works of *Moses*; that beautiful Hymn, composed forty Years after the first, in the hundred and twentieth Year of his Age. In this incomparable Poem we find no Decrease of Genius; the Work is still animated with the same rich Imagery; and we may justly join with the Historian in what he relates of the Person of *Moses*, That, though at such an uncommon Age, yet his Eye was not dim, nor his natural Force abated. It was composed by the express Command of God to vindicate his own Government and Prescience in the Course of this mysterious *Peculiarity*: "Now therefore
 "write ye this Song for you, and teach it
 "the Children of *Israel*, put it in their
 "Mouths, that this Song may be a *Witness*
 "for me against the Children of *Israel*. For,
 "when I shall have brought them into the
 "Land which I sware unto their Fathers,
 "that floweth with Milk and Honey; and
 "they shall have eaten, and filled themselves,
 "and waxen fat; then will they turn unto
 "other Gods, and serve them, and provoke
 H 3 " me,

“ me, and *break my Covenant*. And it shall
 “ come to pass, when many Evils and Troubles
 “ are befallen them, that this Song *shall testi-*
 “ *fy* against them as a Witness: For it shall
 “ not be forgotten out of the Mouth of their
 “ Seed: For I know their Imagination, which
 “ they go about, *even now*, before I have
 “ brought them into the Land which I
 “ *sware*.”

Moses therefore wrote this Song the same
 Day, and taught it the Children of *Israel*;
 and he commanded the *Levites*, which bare
 the Ark of the Covenant of the Lord, saying,
 “ Take this Book of the Law, and put it in
 “ the Side of the Ark of the Covenant of
 “ the Lord your God, that it may be there
 “ for a *Witness* against thee.” Accordingly
 this Canticle of the Law was found there eight
 hundred and twenty-seven Years afterwards,
 while they were repairing the Temple the
 second Time, in the Reign of the good *Jo-*
shab.

The Historian tells us how effectually it
 did indeed *bear Witness*: “ For it came to pass,
 “ when the King had heard the Words of it,
 “ that he rent his Clothes, and gave this
 “ Order, Go ye, inquire of the Lord, for me,
 “ and for the People, and for all *Judah*, con-
 “ cerning the Words of this Book that is
 “ found: For great is the Wrath of the Lord
 “ that is kindled against us, because our Fa-
 “ thers have not hearkned unto the Words

“ of this Book, to do according to all that is
 “ written concerning us.” 2^d Kings xxii.

The Importance then of this Hymn may
 justly demand our Attention: And surely it
 will well repay us; for in it is to be found,
 not only the prophetic History of this People
 from the Erection of the *Theocracy*, but even
 the Whole of the *mysterious Peculiarity*, from
 the *Dispersing* to the *Gathering* of the Peoples.
 We shall only at present, however, produce the
 Testimony which we have mentioned: It be-
 gins at the seventh Verse; “ Remember the
 “ Days of old, consider the Years of many
 “ Generations: Ask thy Father, and he will
 “ show thee; thy Elders, and they will tell
 “ thee. When the Most High divided to the
 “ Nations their Inheritance, when he sepa-
 “ rated the Sons of *Adam*; he appointed the
 “ Bounds of the PEOPLES, according to the
 “ Number of the Sons of *Israel*”: Because
 “ the Lord’s *Portion* is his People, and *Jacob*
 “ is the *Lot* of his Inheritance.”

H 4

A

² The *Jewish* Doctors from this Passage concluded, that
 the Men at the Dispersion were divided into seventy Nations,
 because this was the Number of *Jacob*’s Family in *Egypt*:
 “ All the Souls of the House of *Jacob*, which came into
 “ *Egypt*, were threescore and ten.” *Gen.* xlv. 27. And in-
 deed it must be confessed, that there was something in the Con-
 duct of our Blessed Lord which greatly supports this Conclu-
 sion: For, as at the first he sent out *twelve* Apostles, with
 respect to the twelve Tribes of the *Segullah*, and limited them
 to preach to no other; so did he afterwards appoint other
seventy also, with respect to the Nations. And it is very ob-
 servable,

A Christian Reader (after what has been said) may see plainly from these Words, that the Allotment of the *Theocracy* was at the Division of the Nations; consequently, the *Dispersion* was for the sake of religious Distinction. The next Verse goes on with the History of the Peculiarity: "He found him in
 " a desert Land, and in the waste howling
 " Wilderness; he led him about, he instructed
 " him, he kept him as the Apple of his Eye." Now, if we must go back to the Years of many Generations, 'tis evident that this *Finding* could not be the *Calling* of this People out of *Egypt*; for that was but forty Years before the Time of this Poem. Again, this will not be reconciled to the Meaning of *Moses*, who by *NYD* (as the whole Sense of the Context does plainly show) intends the first

servable, that in the Commission given to the *seventy*, there is no such Restriction as is laid upon the *twelve*, of not going to the *Gentiles* or *Samaritans*; though the Door was not fully opened to the *Gentiles*, nor the universal Kingdom, and the End of *Moses's* Institute, in any familiar Manner displayed, 'till the scenical Vision of *Peter*, and his Preaching at the House of *Cornelius*, as before has been said. Then, and not 'till then, was the illustrious Prophecy of *Jacob* fulfilled; for then was the Departure of this Law of Distinction; then was the Beginning of the Gathering of the Peoples; then were the Eyes of the Apostles opened to see the universal Dispensation. But how? Why, even literally, as *Jesus* had promised and foretold: They were guided into ALL the Truth by the Spirit of Truth; by the immediate Act and Operation of the Holy Ghost. This, we see, *Peter* confessed at once: "Of a
 " Truth, says he, I perceive, that God is no Respector of Per-
 " sons; but in EVERY NATION he that feareth him, and
 " worketh Righteousness, is accepted with him." *Acts* x.

first Finding of him : But, at the Delegation of *Moses*, God laid Claim to this People, as his appropriated Right, ever since his Covenant with *Abraham*. Neither will it agree with the Place in which they were found, any more than with the Time, in regard to *Egypt*, if the Description be a natural History, and if these Expressions be literally taken : For *Israel* inhabited the Land of *Goshen*, one of the richest Districts in the whole Kingdom ; as appears by the munificent Grant of *Pharaoh* to *Joseph* : “ The Land of *Egypt* “ is before thee ; *in the best of the Land* make “ thy Father and thy Brethren to dwell ; in “ the Land of *Goshen* let them dwell.” *Gen.* xlvii. 5, 6.

We must, at least then, go as far back as the Calling of *Abraham* for the Time of this *Finding* : But still we are at a Loss to adjust the natural History of the Place ; for *Abraham* was called out of *Charan*, which his Family had inhabited above fifty Years before : And the Character of *Mesopotamia* is well known to be that of one of the richest Countries in the whole East ; to which its Situation greatly contributed, it being bounded (as its Name imports) by two eminent Rivers, the *Tigris* on the East, and the *Euphrates* on the West. It appears then, that this is no natural History of the Place, but wholly a figurative one ; and that *Moses* made use of the Circumstances so fresh in the Memory of his

his People to conceal this Mystery in. By this fine Management he strengthens the Impression of their miraculous Travel and Support in the Wilderness; and, whilst their Minds are engaged in Attention to this, he leaves an *occult* History behind him, and escapes secure. How curious and delicate was this Address?

But the Thing, which most surprizes us, and which we cannot reflect upon without Astonishment, is this; the mystical Importance of the wonderful History of this separated People. The Figures which *Moses* has taken from it, are so highly descriptive of the *moral State* of the *Gentile World*, that we not only find them here, but constantly meet them in the same Application elsewhere*.

As

* We may make another Observation in this Place, of the like Nature: When once we consider the Institute of *Moses* as a Dispensation *temporal* and *preparatory*, confirmed by temporal Sanctions, we see that it must of necessity follow, that all the Traces or Figures of the following *universal* and *completed* one should be temporal Shades also. The Security of the first depended entirely upon this, That the Finiteness of its Obligation should be kept out of Sight: But yet, when we come to look stedfastly at the Shades in which the future Dispensation was depainted, we see such radiant Emanations of the Infinite Wisdom, that we are dazzled at their Brightness.

How wonderfully, for Instance, were the Miracles of *Jesus* correspondent to the Language of the Prophets? which yet, it is certain, in its primary Sense, consisted of sublime and poetical Figures, describing the Case of the forsaken Nations, as dumb, as deaf, as lame, as blind, nay, even as dead, during the Absence of the *living God*: All which were literally fulfilled by our blessed Lord in the most obvious Sense, as well as in their primary and mystical one. See therefore the inimi-

table

As this great Father of the *Theocratic* Prophets began them, so have all that arose under his own Dispensation copied after him: Nay more, after this Period of *Distinction* was worn out, and, in the Fulness of God's appointed Time, the Return of Revelation to the Gentile World succeeded, the last great Evangelical Prophet, which the World ever saw, has made use of the same. These Coincidences will explain and illustrate each other; and we hope, by their Assistance, to set the Matter of our Inquiry, not only beyond Dispute, but likewise to show very eminently, that it contains a greater Force than the Reader at present perhaps may conceive.

However, since this cannot possibly be understood by every Reader without Explanation; and again, since the wholesale Commentators, who knew nothing of the Dark-ness of *the Nations*, could not possibly discover one Glympe of this Matter; it becomes us to show it to the learned Divine in our own Interpretation. To begin then; The Prophet tells us, that, at the Division of Men into Nations, God *allotted* a People to himself: He reserved them for the *Portion* of his own

table Methods of the Infinite Wisdom, which not only depicted the Case of *the Nations* in such beautiful and moving Imagery, during the Course of the *Mosaic Period*, but at the Shutting of it up did even *animate* these Figures; and, as in his Creation of the first of Men, he breathed upon them *the Breath of Life*, and they became all *living Souls*.

own Inheritance at the Time of his Cantoning out of the World to other Kings and Governors: So that the *Destination* of the THEOCRACY was of equal Date, in the Divine Counsel, with that of the other Kingdoms; though its *Erection*, and the *national Contract* between the King and his Subjects, were long afterwards; the very first publick Appearance of distinct Separation being (as we have before observed) for rational Cause, not 'till three hundred Years after this Division: Then it was, that God appropriated *Abraham*, by calling him out of *Mesopotamia*. And this *Moses* expresses thus, "He found him in a desert Land." Now, as this *Finding* was a *religious one*, and as this *desert Land* will by no means agree with the natural History of *Mesopotamia*, let us see whether the Description of the Place is not to be understood in a moral and figurative Sense, as well as the Finding.

The Word מִדְבָּר, in its original Import, is, without Speech; and the Propriety of using it for a Desert consists in this, that it implies a Place so forsaken, as that no one is remaining to speak a Word: So that מִדְבָּר בְּאֶרֶץ signifies literally, *in the Earth without the Word*, that is, deserted by Revelation. This agrees exactly with what we have before said, that this Calling could not be, 'till the Absence of the *one true God* had taken Effect.

And

And in the waste howling Wilderness. In this Translation the Words *waste* and *howling* are put adjectively for Epithets to the Wilderness: But this is no ways just to the Original, because the first is the principal Noun, and the other are in Regimen to it, ובהו ילל ישון; that is, *And in the Waste of Mourning, of Desolation.* Here let us observe, that *Moses* makes use of הו, as he does Gen. i. 2. in his Account of the Creation; implying, that the moral Chaos at the Finding or Calling of *Abraham* was equal to the natural one at the Beginning of the Creation.

He led him about. Here our Translators, taking the whole Verse to be nothing more than a Narration of the Travel in the Wilderness, have rendered the Verb סבב as leading about; though they have added a marginal Reading, *compassed him about*, which is certainly the Meaning of *Moses* in this Place: Thus the Septuagint too, Εκκλωσσω, *He instructed him, he kept him as the Apple of his Eye.*

Let us put the whole Verse together: *He found him in the Earth deserted by the Word, and in the Chaos of Mourning, of Desolation;*

and in the Chaos of Mourning, of Desolation;

and in the Chaos of Mourning, of Desolation;

^b This brings to Light the Original and Force of that Figure, *the Waters*, for the Peoples, which is found in the prophetic Sytle, from *Moses* down to the *Revelations*: And how wonderful is the Proportion between the natural and moral Creation of God? For, as in the Beginning the Holy spirit moved upon the Face of the *natural Waters*, so did it afterwards in the Fulness of Time (by the Gift of Languages) move upon the *moral Waters*; "And God said, Let there be *Light*; and there was *LIGHT*."

he enclosed him, he instructed him, he kept him as the Apple of his Eye. As an Eagle rowseth up her Brood, fluttereth over her Young, spreadeth abroad her Wings, taketh them, beareth them upon her Wings; JEHOVAH alone did lead him forth, and there was no strange God, or God of the Stranger, with him.

Was ever secret History conveyed with so fine a Management? or can the Mind of Man conceive any Thing more curious than this? The Prophet says, That at the Division or Dispersion God designated a Kingdom to himself, and that this People was the Portion of his Inheritance; that he first found or called the Father of them, when the Earth, forsaken by Revelation, was in a moral Chaos, mourning the Absence of the true God, and in a State of Desolation; that he enclosed him, revealed himself unto him, and kept him with the utmost Tenderness. As the Eagle provokes her Young, hovers over them, takes them upon her Wings, and teaches them to fly; so did Jehovah lead him forth: And to what End? The very next Words inform us, that it was to preserve the Knowledge and Worship of the one true God; which is thus expressed, *And there was no God of the Stranger with him.*

I cannot pass by this beautiful Simile of the royal Eagle, without observing, that it is one of the noblest Paintings in all Antiquity: There is a Mixture of Majesty and Tenderness

ness in it, that is beyond Compare. *David*, though a Prince amongst the *Lyrics*, falls far short of it in his Account of the providential Care and Protection of the appropriated Family; and yet his Description of the Travels of the three great Patriarchs is not without its Beauty: *When they went from one Nation to another, from one Kingdom to another People; He suffered no Man to do them Wrong, (or oppress them) but reprov'd even Kings for their sakes; saying, Touch not mine anointed Ones, and do my Prophets (that is, those to whom I have revealed myself) no Harm.* Psal. cv. 13, 14, 15.

Thus have we endeavoured to draw this awful Secret from *Moses* himself, by considering the curious and occult Part of his Character; "Who put a Vail over his Face, that the Children of *Israel* could not steadfastly look to the End of that which is abolished. But their Minds were blinded; for until this Day remaineth the same Vail untaken away in the Reading of the Old Testament; when *Moses* is read, the Vail is upon their Heart." 2 Cor. iii. 13, 14, 15. And

we
 * So that this Management of *Moses* not only secured the Mystery of his temporal Institute, during the Existence of the Theocracy; but, at the Dissolution of it, it was to be the Means to superinduce the future designated Blindness of *Judah*: Like the unsearchable Wisdom of the Deity that commanded it, it had respect to the whole Oeconomy. Hence we may make this collateral Reflection, That, if this Provision was made

we presume that we have fully exemplified that Character, which the very learned Writer of that illustrious Epistle to the *Hebrews* has given of him; "That verily he was "FAITHFUL in all the House of God as "a Minister, for a *Testimony* of those Things "which were to be spoken afterwards." *Heb.* iii. 5.

By means of this Search, we hope that even the common Christian Reader has seen, that *Moses*, as an Historian, could by no means discover the religious Cause of the DISPERSION: To complain therefore of his Silence in this Case, is, in other Words, not to understand him; and such an Objection can proceed from nothing less, than an Ignorance of that great and wonderful Mystery, the *Theocracy*; of the Design of *Moses*, and of the Genius and Nature of his preparatory Religion. Let us consider, that, as no Prince in the World was ever intrusted with such an astonishing Mystery as himself was,

made for the Blindness of this People, on the one hand; so, on the other, we may be certain, that there are many curious Passages in *Moses*, which are provided (in the Fulness of Time) to dissipate this Blindness. Amongst the many of them, which the curious Eye may discern, I think none more eminent than that in the fifth Chapter of *Deuteronomy*; where, having repeated the ten Precepts of the moral Law to his People, he says, *These Words the Lord spake unto all your Assembly in the Mount, out of the Midst of the Fire, of the Cloud, and of the thick Darkness, with a great Voice; and he ADDED NO MORE.* When this Mystery of God shall be finished, *Judah* will plainly see how curiously his Lawgiver has here told him, that this was the only immutable Part of their Law.

was, so no Prince could ever be in such a Situation in regard to his Subjects: No one had ever so difficult a Task to manage, yet no one ever so well acquitted himself, as we see by the Attachment of his Subjects to him to this very Day.

The Management, therefore, of such a *Lawgiver* must needs have been exceedingly delicate, when he undertook the Office of a *religious Historian*. There must be innumerable Beauties in his Conduct, which the common Eye can never see; nay, it will never fall to the Share of any one single Genius, of how lively and forcible a Penetration soever, to discover them all: For, as this was the greatest *meer Man* the World ever saw, so it must needs be, that the Perfections of such a Writer should be too deep for any one single Man to fathom. The Experience of three thousand Years has convinced us of this Truth. How little has been seen of him during such a prodigious Period of Time, 'till this very Age, in which the excellent Author of the *Divine Legation* began to lead the Way? To draw out all his Beauties is an arduous Task, that calls for the united Forces of many such Mortals as we are: Yet surely this Task is a pleasing one, and what will well reward our Pains: For what more agreeable, nay, I will say, more ingenious Study, can any of us, who have Abilities this Way, propose to ourselves, than the Writings of this

I

first

first of Authors, and this greatest of Men? What a noble Subject of Criticism is here, to consider him only in this Light? But, when to this we add, that this first Author was also the first Founder of a *national Worship* of the *one true God*, and alone preserved it in the World for the Space of one thousand five hundred Years; how much more is the Subject ennobled? What a fresh Charm is here to entice us to explore the *moral Works* of the GREAT CREATOR?

Men may therefore exert the utmost Force of critical Genius to the noblest Purpose, by a strong Contemplation of this GREAT STEWARD of the *Mysteries* of God: And the more we discover of him, the more shall we understand the Prophets who came after him; who were all the Servants of this *illustrious Prince*, raised up by God to guard and preserve his wonderful Institute. In short, he is the grand Basis, upon which the whole beauteous Superstructure of the sacred Writings so inimitably stands; and they, who are ignorant of him, are undeniably ignorant of the Elements of the Religion which they profess.

SECT

 S E C T. VII.

THERE are numerous Prophecies of this grand Event, the *Gathering of the Nations*, interspersed in the holy Writings; but the *Jews*, thus blinded by *Moses*, from seeing the End of their own Institution, took them all in a literal Sense, and expected that all these Nations, or at least their Representatives, should be personally gathered into their own Land to do Homage to the *great Messiah*, and to acknowledge his Empire. This Expectation was a natural Consequence resulting from their Belief of the Perpetuity of *Moses's* Institute, on one side; and, on the other, from the Figures in which these Prophecies were conveyed; which, like the Sanctions of their Law, (as we have already observed) must needs be temporal too, in order to preserve the Whole.

Hence it is, that the Recovery of the Doctrine of the **UNITY**, or the Restoring of Revelation to the *dispersed Nations*, after so long a Night of Darkness (during which the reprobate Spirits had insulted the unassisted Reason of Mankind, and usurped an Authority

city over them as Gods) is frequently spoken of by the Prophets in the Terms of Conquest and of Triumph. And surely with great Justice and Propriety: For, when the Nations had been thus enslaved through such a tedious Period, beyond all natural Possibility of Deliverance; *then* was the glorious Son of God made manifest for this illustrious Purpose, that he might *more eminently* destroy the Works of the Devil; who having spoiled these apostate Principalities and Powers, he made a Show of them openly, triumphing over them in it.

This was that great and terrible Day of the Lord, so often mentioned in the prophetic Writings; when God should arise in his Jealousy to vindicate the *moral Dominion* of the World, so long usurped; when he should put on his glorious Apparel, and gird himself with Strength; when the God, to whom Vengeance belonged, should show himself; when the Judge of the World should arise; when the Lord should be King; of which the Earth might be glad, yea, the Multitude of the Isles should be glad thereof; when there should go a Fire before him, and burn up his Enemies on every Side; when the false Powers of Heaven should be shaken, and the pretended Stars of it should be cast down; when God should create new Heavens, and a new Earth, (that is, should clear both Heaven and Earth of this beastly Rabble of impure Deities)

ties) and the former should not be remembered, nor come into Mind; when he should set up his *universal* Kingdom, in which the Lord should be a great God, and a great King above all the Gods.

But then this glorious Victory, reserved for the *great Messiah*, I say again, is thrown into a temporal Shade, and described as a Conquest of the Nations themselves. Thus *David*, that sweet Lyric, finely introduces the *Messiah* in Person in the second Psalm, speaking thus: "I will declare the Decree: The Lord hath said unto me, Thou art my Son, this Day have I begotten thee. Ask of me, and I shall give thee *the Nations* for thine Inheritance, and the uttermost Parts of the Earth for thy Possession: Thou shalt break them (that is, their Gods) with an iron Sceptre; thou shalt dash them in Pieces like a Potter's Vessel." How delicate is this? and how intelligible from this Cause of the *Dispersion*?

However, before that we proceed any further, we must beg of the Reader in this Place, for his own Ease, to keep in Remembrance only the chief Matters in the History of the Division and Dispersion; such as the Nations, the Peoples, the Kingdoms, the Families, and the Kings or Princes; and we can soon show him the Force of this Inquiry.

The holy Spirit, by the Prophet *Zephaniah*, has set this Matter of the Conquest in a very strong Light: "Therefore wait ye for me, saith the Lord, until the Day that I rise up to the Prey: For my Determination is to *gather the Nations*, that I may *assemble the Kingdoms*, to pour upon them mine Indignation, even all my fierce Anger; for all the Earth (that is, all the Gods of it) shall be devoured with the Fire of my JEALOUSY: For then ~~then~~ will I restore, or exchange, to *the Peoples* a PURE Language, that they may ALL call upon the Name of the Lord, to serve him with one Submission." *Zeph. iii. 8, 9.*

And here we call upon the Reader to take notice and observe, what a forcible Proof here is, by way of Contrast, of the Matter of our Inquiry. Here is the *Gathering* of the Nations, and the *Assembling* the Kingdoms, in Opposition to the *Dividing* the Men into them, and *Dispersing* them: Here is a Prophecy of the *second Gift* of Tongues, which is said to be the Restoring of a *pure* Language to *the Peoples*, that they may ALL call upon the Name of the Lord, (that is, recover the Worship of the one true God) in Opposition to the *first Gift* of Tongues, by which they all of them lost it; which, therefore, we may relatively call *impure* with great Propriety. In one Word, here is the *open* History of the Dispersion made use of to conceal the religious

gious Gathering from the *Jews*; and here is the *open* History of the *second* Gift of Tongues, to explain the *secret* one of the *first* to the Christian. How inimitable are the Methods of the Divine Wisdom?

I will give one Instance more from the great *Isaiah*, in which the Conquest of the reprobate Spirits is most pompously depainted: "Come near, *ye Nations*, to hear; and "hearken, *ye Peoples*: Let the Earth hear, and "all that therein is; the World, and all "Things that come forth of it: For the An- "ger of the Lord is upon all *the Nations*, and "his Fury upon all their HOSTS^d: He "hath utterly destroyed them, he hath deli- "vered them to the Slaughter. Their Slain "also shall be cast out, and their Stench "shall come up out of their Carcases, and "the Mountains^e shall be melted with their "Blood. And all the *Host* of Heaven shall "be dissolved, and the Heavens shall be roll- "ed together as a Scroll, and all their *Hosts* "shall

I 4

^d The Place, where this Victory was to be obtained, we see, was in Heaven; so that, by *Hosts*, is here meant the World of Spirits, the angelic Hosts. In the same Sense it is, that we so often in Scripture meet with *the Lord of Hosts*, which is, the Lord of the Angels.

^e This Figure of the *Mountains* is, in many Places of the prophetic Writings, for the reprobate Spirits (whose Worship was greatly in high Places) as the Reader will see in the Course of this History. The holy Spirit, by *Zechariah*, speaks thus to *Satan*, at the Opposition made to the Building of the second Temple: *Who art thou, O great Mountain? Before Ze- rubabel thou shalt be made a Plain.* Zech. iv. 7.

“ shall fall down as the Leaf falleth
 “ off from the Vine, and as a falling Fig
 “ from the Fig-Tree : For my Sword shall
 “ be bathed, or made drunk (that is, with
 “ Blood) in the Heavens.” *Isai.* xxxiv. 1, 2,
 &c.

What an amazing Magnificence is here ! A Magnificence, which the Divine Oeconomy could only afford ! Here is the Victory of the *one true God* described by a Part of its real History : No wonder then, that all the Poets of Heathen Antiquity fell infinitely short of this Sublimity.

And yet, in what impenetrable Darkness has the exceeding Delicacy of these fine Prophecies been buried ? Who but with Grief can reflect upon the untoward Fate which they have hitherto undergone ? The learned Divine must surely be filled with Indignation, the Moment he casts his Eye upon the wholesale Critics, who have rent and torn them in a most contemptible Manner. In this sad Dress, thus mangled and defaced, how could an Infidel be moved by them ? And yet, when seen in all their heavenly Radiance, they flash Conviction : Like *Saul* surrounded with the Light from Heaven, Men must hear and feel how hard it is to kick against these Pricks.

The Author of the forty-seventh Psalm, in prophetic Vision, sees God reassuming his moral Dominion, and speaks of him as a
 King

King already gone up to his Coronation :
 " God is gone up with a Shout, and the
 " Lord with the Sound of a Trumpet. Sing
 " Praises to God, sing Praises : Sing Praises
 " unto our King, sing Praises. For God is
 " the King of *all the Earth* ; God reigneth
 " over *the Nations* ; God sitteth upon the
 " Throne of his *Holiness*†. The Princes of
 " *the Peoples* are gathered (to be) the People
 " of the God of *Abraham* ; for the Shields
 " of the Earth (that is, the Protection of it)
 " are God's : He is exceedingly exalted."

Here is God's Reigning over *the Nations*, the Princes of the Peoples (dispersed at *Babel*) gathered to be the People of the one true God, who had promised this to *Abraham*, because he had reassumed the Protection of the Earth. What a glorious Vision is here in this Light of the Dispersion ? And yet how lame, how flat does this appear in *Hammond* and in *Patrick*, for want of knowing who these Princes of *the Peoples* were ?

Thus again, at the sixty-seventh Psalm,
 " Let *the Peoples* praise thee, O God ! let
 " ALL *the Peoples* praise thee. O let *the*
 " *Nations* rejoice, and sing for Joy ; for thou
 " shalt judge *the Peoples* righteously ; and the
 " Nations upon the Earth thou shalt lead
 " them," or govern them. Again, at the
 hundred and second Psalm : " For he hath
 " looked down from the Height of his Sanc-
 " tuary,

† That is, hath reassumed the moral Dominion.

“ tuary; from Heaven did the Lord behold
 “ the Earth; to hear the Groaning of the
 “ Bound One (that is, *Judab* confined to the
 “ Theocracy); to set at Liberty the Sons of
 “ Death^s (that is, the Nations); to declare
 “ the Name of the LORD in *Sion*, and his
 “ Praise in *Jerusalem*; when *the Nations* shall
 “ be gathered together, and *the Kingdoms* to
 “ serve the LORD.”

Asaph, at the seventy-ninth *Psal*m, beseeches God, upon account of this tremendous Mystery, in the same Words: *Let the Groaning of the Bound One come before thee; according to the Greatness of thy Power, preserve thou the Sons of Death.*

But *Isaiab*, as *St. Paul* says, is very bold, or open, in his Expression, when, foretelling the Return of Revelation to the Gentile World, he says, “ And the Lord will destroy, in this Mountain, the Face of the
 “ Cover-

^s The Figure for the Absence of the living God again. This appears with great Beauty in *Isaiab*, chap. 28. where the holy Spirit upbraids *Judab*, who would fain have broke through his Confinement to the Theocracy, in these Words: *Because ye have said, We have made a Covenant with Death, and with Dissolution have we made an Agreement (or Provision) — Your Covenant with Death shall be disannulled, and your Agreement with Dissolution shall not stand.* Ver. 15, 18. This Figure of Death, when skilfully attended to, will throw great Light upon the theocratic and evangelical Prophets. Thus the Psalmist, in the Character of *Judab* in *Babylon*, says, *He was counted as set free or discharged (from the Theocracy) among the DEAD ONES, like the Slain (that is, Israel) that lie in the Grave, whom thou remembrest no more; and they are cut off from thine Hand.* *Psal.* lxxxviii. 5.

“ *Covering cast over all the Peoples, and the*
 “ *Vail that is spread over all the Nations: He*
 “ will swallow up (that is, put an End to)
 “ *Death for ever: And the Lord God will*
 “ wipe away Tears^a from off all Faces; and
 “ the Reproach of his People (that is,
 “ the Distinction, which, shutting them out
 “ from all Intercommunity with other Na-
 “ tions, makes them hated upon that account)
 “ shall he take away from off all the
 “ Earth: For the Lord hath spoken it.” *Isai.*
 xxv. 7, 8.

Here we have a very express Testimony of
 this Cause of the *Dispersion*, which, after
 what has been said, I doubt not, appears very
 obvious to every Reader. And yet *Grotius*
 says, This Vail is that Terror of the *Assyrian*,
 which had, as it were, blinded all People:
 The Destroying of Death for ever, he says,
 is during *Hezekiah's* Life. But let us leave
 the Commentators, and return to the Pro-
 phet himself; who, at the next Verse, de-
 scribes the Rejoicings of the Nations, who
 had so long been expecting the Presence of
 the living God: “ *And it shall be said in that*
 “ *Day, Lo, this is our God; we have waited for*
 “ *him, and he will save us: This is the*
 “ *Lord; we have waited for him, we will be glad,*
 “ *and rejoice in his Salvation,*

Thus,

^a *Moses's* Figure of Mourning this Absence of the true
 God.

Thus the Nations are described by the same Prophet, as waiting for the End of this tremendous Mystery: *The Isles shall wait for his Law.*—Again, *The Isles shall wait for me.*—*Listen, O Isles, to me.* This Figure of *Islands for the Nations*, which is frequent in the prophetic Style, had a familiar Propriety to the *Jews*, in regard to the numberless Islands of the *Ægean Sea*, which lay opposite to their Part of the Continent. The Psalmist applies it to express the universal Joy of the Nations at the Return of the Kingdom of God: *The Lord reigneth, let the Earth be glad, let the Multitude of the Islands rejoice.*

See how *David* has described the Nations, as Men recovering their Senses after some long Forgetfulness: “All the Ends of the Earth shall remember themselves, and be turned back unto the Lord; and ALL the Families of the Nations shall worship before him; for the Kingdom is the Lord’s, and he is the Governour among the Nations.” Psalm xxvii. 27, 28. What a delicate Shade is this to conceal the great Mystery of the designated Darkness of the Gentile World, and of God’s taking these Families into his own Kingdom at the Expiration of it? The Language of *Isaiab* is very different from this, where he says, “Coming to gather, or (as the Verb is here in *Pibel*) to make a great Gathering of,” “all the Nations and Tongues, and they shall come and shall see my Glory.” *Isaiab* lxvi,

lxvi. 18. How bold was this? One would think it impossible for any Interpreter not to have seen that here was the Calling of the Nations, at least: Yet *Grotius* says, the Meaning of it is, "The Glory of the *Jewish* People shall be so great, that all Nations shall seek their Alliance."

Let us take another View from *Isaiah*, in which we shall see this Matter painted out in the terrible Style: The Lord shall go forth as a Mighty One; He shall stir up Jealousy like a Man of War; He shall shout aloud, yea, roar; He shall prevail against his Enemies. I have long Time holden my Peace, I have been still, and refrained myself. Now will I cry out like a travailing Woman; I will destroy and devour at once. *Isaiah* xlii. 13, 14.

The holy Spirit, by *Zephaniah*, has given us another Figure, describing the Conquest of the reprobate Spirits with a peculiar Elegance: "The Lord will be terrible unto them, for he will FAMISH all the Gods of the Earth, (a beautiful Expression to describe the taking away of their Sacrifices,) and Men shall bow down to him, every one from his Place; even all the Islands of the Nations." Ch. ii. 11. Here too *Grotius* has shewn us exactly, in three Words, how much he saw of this Matter; for he says, "All the Gods of the Earth are *Dagon, Tammuz, Moloch.*"

What a Picture of Mercy have we in *Isaiah*, where the Holy Spirit thus speaks to the
Gentile

Gentile World: Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to Shame; for thou shalt forget the Shame of thy YOUTH, and shalt not remember the Reproach of thy Widowhood any more. For thy Maker is thine Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel; the God of the whole Earth shall be called. For the Lord hath called thee as a Woman forsaken and grieved in Spirit, and a Wife of Youth, when thou wast refused, (or divorced) saith thy God. For a small Moment have I forsaken thee, but with great Mercies will I greatly gather thee. In a little Wrath I hid my Face from thee for a Moment, but with everlasting Kindness will I have Mercy on thee, saith the Lord thy Redeemer. Isaiah liv. 4, 5, 6, &c.

And here we have got a full historical Proof of our Assertion, as to the *principal Cause* of the Dispersion. Here is the Gentile World divorced in her *Youth*; that is, when she was first divided into Nations. The holy Spirit says expressly, that God forsook her, and hid his Face from her in a little Wrath; that is, at the *Punishment* at the *Dispersion*. The having Mercy upon her with everlasting Kindness signifies, with our Lord, that the Gates of Hell should never prevail any more against the universal Dispensation, as they had done against the peculiar one, by the Apostasy of the ten Principalities. Let us go on

to

to observe the eleventh Verse: " Oh! thou
 " afflicted, and tossed with Storms (*Moses's*
 " Figure of the *Chaos*) and not comforted!
 " behold, I will lay thy Stones with fair Co-
 " lours, and lay thy Foundations with Sap-
 " phires." This Figure of building her up
 is taken from, and alludes to, the Building, in
 which the Men were engaged at their *Dispersion*.

Correspondent to the everlasting Kindness,
 which we have now taken Notice of, is that
 glorious Prophecy of *Jeremiah*: " At that
 " Time they shall call *Jerusalem* the *Throne*
 " of the LORD; and ALL the NATIONS
 " shall be gathered unto it, to the Name of
 " the Lord, to *Jerusalem*; neither shall they
 " walk any more after the Imagination of their
 " evil Heart." Chap. iii. 17.

We have before, in our Observations upon
Moses's Song, taken Notice of the mystical
 Importance in that wonderful History of the
 separated People; and we will now produce
 some of the prophetic Figures taken from
 it, to describe the Case of the Nations by.
Isaiah, foretelling the Return of Revelation,
 says, " The *Wilderness* and the *dry Place*
 " shall be glad for them, and the *Desert*
 " shall rejoice." See how beautiful this ap-
 pears in *Hosea*, where God, threatening the
 Kingdom of *Israel*, bids the Prophet plead
 with it; " Lest I make her as a *Wilderness*,
 " and set her like a dry Land, and slay her
 " with Thirst;" that is, lest I remove her
 into

into the Gentile World, and withdraw Revelation from her. Thus *David*, in prophetic Vision, sees the Difference of the two Captivities; that of *Israel*, and that of *Judah*; and contrasts them very curiously in this Figure: "God setteth the solitary or deserted ones (i. e. *Judah* and his Adherents, forsaken by their Brothers) " in the HOUSE; he bringeth them forth, when bound in Chains: But " the rebellious ones (i. e. *Israel*) dwell in a " dry Land;" that is, the Gentile World.

Answerable to this is the Figure of a Torrent, or River of Waters, in the prophetic Style, for Revelation: The Origin and Propriety of which is from *Moses's* striking the Rock in the Wilderness; which Miracle was highly emblematical of the Case of the Gentile World without Revelation and the Spirit of God. At the thirty-fifth of *Isaiab*, after Expressions of great Joy at the universal Revelation, the inspired Author gives this Reason for it: *For in the Wilderness shall Waters burst forth, and Torrents in the Desert.* At the fifty-fifth Chapter, the holy Spirit calls to the Nations, *Ho, every one that thirsteth, come ye to the Waters.* What beautiful Remembrances are these of this miraculous Transaction?

But in no Place of the prophetic Writings does this Figure appear with more elegant Force, than in the forty-seventh Chapter of *Ezechiel*, where in the Vision of the holy Waters, and of their Virtue, it is said in the Dual Number,

Number, *And it shall come to pass, that every Thing which liveth and moveth, whithersoever the TWO TORRENTS shall come, shall live.*

These two Torrents are the two great Law-givers *Moses* and *Jesus*. *St. Paul* has pointed out the mystical Importance of this Miracle, where he says, "Their Fathers did all "drink the same spiritual Drink; for they "drank of that *spiritual Rock* which accompanied them; and that *Rock* was *Christ*." Our blessed Lord too we find frequently making Use of this Figure, and very remarkably so in his Conversation with the Woman of *Samaria*.

One of the most curious Parts, however, of their History, was their Concerns with *Babylon*, and their Captivity there. The unlearned Reader must be told, That *Babylon* is only the *Greek* Translation of the *Hebrew* Word *Babel*. This great Empire afforded a Shade to conceal the mysterious History of the first *Babel* in, which it was impossible for the *Jews* to see through.

In *Isaiab* we find the Fall of *Satan* from the moral Dominion of the Gentile World curiously interwoven with the Prophecies against the King of *Babel*. The holy Spirit confirms and supports *Judah* by a double Prophecy, which has a most wonderful Aspect to both the first and second *Babel*, and equally regards his Concern with each of them: Our Business is to show it in the Aspect it

has to the first *Babel*: " And it shall come to
 " pass, in the Day that the Lord shall give
 " thee Rest from thy Sorrow, and from thy
 " Fear, and from the hard Bondage wherein
 " thou wast made to serve; that thou shalt
 " take up *this Parable* against the King of
 " *Babel*, and say, How hath the Oppressor
 " ceased? the golden City ceased? The Lord
 " hath broken the Staff of the Apostate Ones,
 " the Sceptre of those who have the Domi-
 " nion. He who smote *the Peoples* in fierce
 " Wrath with a Stroke that could not be re-
 " moved, that had Dominion over the Na-
 " tions in Anger, he is persecuted, and cannot
 " hinder it. The whole Earth is at Rest, is
 " quiet; they break forth into Singing;" or,
 " shout in Jubilee.

The holy Spirit declares that this is a Pa-
 rable, a dark and figurative Manner of
 Speech. The secret History or Sense of it
 then, we say, is this: " When the Lord shall
 " set thee free from the hard Bondage
 " of the *Theocracy*, wherein thou wast made
 " to serve, then thou shalt say this of *Satan*
 " and the apostate Spirits, which had usurped
 " the moral Dominion," &c. Here we see,
 that this *irremoveable Stroke*, which smote *the*
Peoples, was in *Wrath*, and this *Dominion*
 over *the Nations* was in *Anger*; that is, in the
 Punishment at *Babel*: Agreeable to what we
 had produced before from the fifty-fourth
 Chapter, where the holy Spirit said to the
 Gentile

Gentile World, "In a little *Wrath* I hid my
 "Face from thee." This again is more large-
 ly explained at the fifty-seventh Chapter;
 where God declares that he will not be per-
 petually angry with the Gentile World, and
 says, "For the Iniquity of his Covetousness
 (*i. e.* the Ambition at *Babel*) "was I wroth
 "and smote him: I hid me and was wroth;
 "and he went on ~~now~~ turning away, or apo-
 "statizing in the Way of his Heart. I have
 "seen his Ways, and will heal him: I will
 "lead him *back* also, and restore Comforts
 "unto him, and to his MOURNERS, (*Mo-*
ses's Figure again) "creating the Fruit of
 "the Lips;" that is, giving the Gift of
 Tongues.

But let us return to the fine Parable: *Ju-*
dab is represented as going on with his Scoffs
 at *Satan*, and saying, "The Grave from be-
 "neath is moved for thee, to meet thee at
 "thy Coming; it hath stirred up against thee
 "the DEAD ONES¹; all the LEADERS
 "of

¹ Here we see who these Dead Ones were; all the Leaders
 of the Earth, or all the Kings of the Nations. As this bears
 Witness to our principal Cause of the Dispersion, so has this
 Inquiry brought to Light the prophetic Import of the Word
Rephaim, which the Lexicographers have so long sought after
 in vain. By this means we can see the Beauty of an exceed-
 ing delicate Passage in the Prophet *Solomon*, who, in one of his
 dark Speeches, foretelling the Apostasy of *Israel*, and their
 utter Removal out of the *Theocracy*, does it in these Words:
 "The Man that wandereth from the Way of Understanding,
 "shall remain in the Congregation or Meeting of the DEAD
 "ONES." *Prov.* xxi, 16.

" of the Earth; it hath raised up from their
 " Thrones all the **KINGS** of the Nations.
 " All they shall speak, and say unto thee, Art
 " thou also made exceedingly weak as we?
 " Art thou become like unto us? (that is, *Art
 thou only a created Being as we are?*) " Thy
 " Pomp is brought down to the Grave, the
 " Noise of thy Viols; (that is, *thy Worship
 and thy religious Solemnities are at an End*):
 " The Worm is spread under thee, and the
 " Worms cover thee. How art thou fallen
 " from Heaven, O *Lucifer*, Son of the Morn-
 " ing! How art thou cut down to the
 " Ground, which didst weaken the Nations!
 " Yet thou hast said in thy Heart, I will
 " ascend into Heaven, I will exalt my Throne
 " above the Stars of God; I will sit also in
 " the Mount of the Congregation or appoint-
 " ed Meeting (that is, *of the Peoples at Ba-
 bel*). " in the Sides ~~part~~ of the dark Country";
 (that is, in the Parts of the World which are
 hidden from the Light); " I will ascend above
 the Heights of the Clouds, I will be like
 " the

This is very curiously introduced by the Psalmist at the
 forty-eighth Psalm, though never as yet understood: He
 compares the Theocracy and the Gentile World in these
 Words: " Beautiful in situation, the Joy of the whole Earth,
 " is Mount *Sion*; the Sides of the dark Country are the City
 " of the great King;" that is, of *Satan*, who had obtained
 the moral Dominion. This *Tzaphón* too, in the prophetic Style,
 is what the Lexicographers have never as yet discovered; and
 Translators, following them implicitly, have constantly ren-
 dered this Word *the North*, which yet is only a figurative Name
 for it.

“the Most High One: But thou shalt be
 “brought down (or reduced) to the Grave;
 “to the Sides of the ABYSS.”

Is it possible for any serious Reader to look at this Parable without Astonishment? What Evidence is here of the divine Composition of these Writings? and what a wonderful double Prophecy is this? Here is the Case and Fall of the King of *Babylon* most pompously depainted: But how? Why, even in the literal History of *Satan*, the King of the first *Babylon*: And *Judah*, as *Messiah* of the *Theocracy*, was equally concerned with both of them. How amazing therefore is this Economy? Here are certainly all the internal Marks of Divinity which the Mind of Man can require; and if Men will not be convinced by them, neither will they be persuaded, though one rose from the Dead.

I shall at present give but one Instance more of this Shade, and that shall be from *Jeremiah*: The holy Spirit says, that “*BABEL* hath been a golden Cup¹ in the Lord’s
 K 3 “Hand,

¹ This Idiom of a Cup was very common amongst the *Jews*: We find our Lord, in his Agony in the Garden, making use of it: “O my Father, *if it be possible*, let this CUP “pass from me.” *Mat.* xxvi. And yet the Ignorance (if indeed it be not something worse) of the Painters amongst the *Romanists* has made a real Cup of this Expression in their Pictures of the Agony. *Guido* has weakened his fine Piece by it: However, he has strengthened his Church by it, which wants all such ingenious Supports: If the Laity can be but blinded into the abominable Nonsense of the Sacrifice of the Mass, all is well.

"Hand, that made ALL the Earth drunken;
 "The Nations have drank of her Wine;
 "THEREFORE the Nations are mad." Jer.
 li. 7. Here we see, that *Babel* is described as
 a Sorcery, as a magic Potion which had in-
 toxicated the whole Earth; at the Tasting of
 which the Nations were deprived of their
 Senses, and fell into a State of Madness.

After what has been said, I will presume
 so far as to believe, that the Christian Reader
 will think the principal Cause of the Disper-
 sion to be very strong and glaring in this
 Place; and that he cannot but wonder, how
 it could escape the Sight of Christian Inter-
 preters till this very Day. It may seem to
 appear with great Familiarity now; but,
 alas! whoever shall cast his Eye upon the
 wholesale Critics, will find them all buried in
 the Darkness of the Nations themselves; all
 of them straining to reduce this Description to
 the History of the *second BABEL*, by a most
 forced, arbitrary, capricious Interpretation;
 which yet, we say, is the literal History of
 the *first*^m.

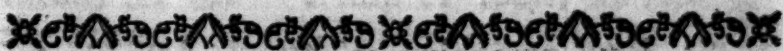
And

Grotius has paid very dear for meddling with this Verse:
 He says, *Babylonis Societas valde splendida multos auxiliares Po-
 pulos in Exitium traxit.* For the Cup, he says, *Per Calicem ini-
 batur Societas.* Again for the Golden, *At vero ut in Oetæo est*
Seneca, Aurea miscet Pocula Sanguis—But, lest Seneca should not
 be sufficient, he gives another Quotation from *Juvenal*,

—Nulla Aconita bibuntur
 Fœdilibus—

And yet his last Observation upon the Madness is, *Magnus Do-
 lor non minus, quam Vinum, Hominibus Mentem adimit.*

And here, to avoid being tedious, we will shut up our Evidence of the principal Cause of the Dispersion from the Theocratic Prophets. Thus much, however, we thought it necessary to produce, because of the Novelty of this Inquiry, in the first Place; and in the second, to show how curiously, how inimitably, this tremendous MYSTERY was *concealed*, and yet *conveyed*, during the Course of the wonderful *Theocracy*; to show the incomparable Harmony and Uniformity of Design in a Series of Writings, the Writers of which were so far removed from each other in point of Time, that Men must of necessity see, that they can be no other than the Works of God; that it was HE that *spoke*, and they were *made*; HE that *commanded*, and they were *created*.



S E C T. VIII.

HITHERTO we have examined the Writers under the *peculiar* Dispensation, to see what Light they would afford us towards this Inquiry into the principal Cause: Let us now proceed to those of the *universal* one. And here, having passed this tedious Period of mysterious Darkness, in which the

Nations were so long benighted, we see the
cheerful Face of Day approaching: The glo-
rious Sun of Righteousness draws near to his
Arising, with Healing in his Wings; that
blessed Lamp, so long prepared before the
Face of all the Peoples, to be the Light to
enlighten the Nations, to be the Glory of his
People *Israel*:

HAIL, holy Light, Offspring of Heaven first-born,
Or of th' eternal co-eternal Beam!

Thee we revisit now with bolder Wing,
Escap'd the *Stygian* Pool, tho' long detain'd

In that obscure Sojourn; whilst in our Flight

Through utter and through middle Darkness borne,

We sung of CHAOS and *mysterious Night*:

Taught by the Heavenly Muse * to venture down

The dark Descent, and up to reascend,

Tho' HARD and RARE; Thee we revisit safe,

And feel thy sov'reign vital Lamp.

St. *Paul*, preaching at *Athens*, tells his Au-
dience there, That the great Creator, being
Lord of Heaven and Earth, stood in no need
of Temples, or any gross Worship of Men;
and that he made of one Blood all Nations
of Men, for to dwell on all the Face of the
Earth, having limited the Times which *were*
ordained before, and the Bounds of their Ha-
bitation: That they should search after the
Lord,

* Of *Moses*.

Lord, if by chance they should feel after him, and find him. *Acts xvii.*

The Apostle here declares the whole of this mysterious History (I mean, as to the principal Cause of the Dispersion): He says with *Moses*, That God, at the Determining of the Bounds of the Nations, limited the Times, (according to his prior Designation) in which they should search after God; if haply by feeling after him, as Men in Darkness do, they could find him. This is what we have asserted, that the Separation was principally made for the sake of religious Distinction; for the Absence of the true God from the Nations, in Consequence of his prior Designation.

After this, the Apostle having with great Address drawn an Argument from one of their own Poets to confute the irrational Absurdity of the Worship of Idols, he resumes the History of the Dispersion at the thirtieth Verse, and says, *The Times of this Ignorance then God winking at, does now give Notice, or proclaims, to all Men every where to return to a right Understanding.* The Learned in this Light will see the Force of the Contrast in the Original between the two Words *Αγνοιας* and *μετανοειν*; and that our Translators, for want of it, have defaced this Beauty by rendering it *repent*.

By this Time we are able to discover, that our Lord himself has left us the secret History

ry of this awful Mystery in one of his own Parables : And when once we reflect upon the curious and occult Part of his Character, we are sensible immediately, that he could not declare it publickly to the *Jews*. The unsearchable Counsel of the Infinite Wisdom had designated a Blindness for *Judah* too, who, in his Turn, was to bear his Share, and to make a Part in the *grand Whole* of this mysterious Oeconomy : That blessed *Light*, which was to enlighten the Nations, was to be *Darkness* to him. Such are the unfathomable Depths of the Divine Prescience!

The future Blindness of *Judah* had been the Subject of many Prophecies : I will produce but one, and that shall be from *Isaiab*, in which we shall see the Process of the *whole* very beautifully drawn out : *I will bring the Blind by a Way that they knew not ; I will lead them in Paths that they have not known ; I will make Darkness Light before them, and crooked Things straight. These Things will I do unto them, and not forsake them. They shall be turned back again, they shall be greatly ashamed that trust in graven Images, that say to the molten Images, Ye are our Gods. Hear, ye Deaf ; and look, ye Blind, that ye may see.* After this Picture of the Blindness of the Nations, and its Expiration, the Prophet in the next Words foretels that of *Judah*, which was to commence when the other departed : *Who is blind but my Servant ? or deaf as my Messenger*

Messenger whom I sent? Who is so blind as the perfect One, (that is, he who has the revealed Religion) so blind as the Servant of the Lord? Seeing many Things, but thou observest not; opening the Ears, but he will not hear. Isai. xlii. 16, 17, &c. What a prophetic History is here?

Now, as one Part of God's Dispensation cannot possibly oppose another, it follows, that our Saviour's Commission was strictly limited and confined, in regard to this Blindness of Judah; and that he had very narrow Room left for his Conduct. This had been foretold of him at the very Erection of the Theocracy, as we read in *Moses: I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them ALL that I shall COMMAND him. Deut. xviii. 18.* And this he abundantly declares himself: *For I have not spoken of myself; but the Father which sent me, He gave me COMMANDMENT what I should say, and what I should speak.*

Accordingly, we see how curiously he acquitted himself through the whole Course of his Ministry; during which, he never once in plain and express Terms declares to the Jews, that *Moses's Law* was at an End, and that he came to finish the wonderful temporal Kingdom; whilst yet we find him discovering this Matter to the Woman of *Samaria* very openly; for, in his Answer to her

Question

Question concerning the Preference of the two Temples, he says, *Woman, believe me, the Hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father.—But the Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in Truth: For the Father is seeking out of such to worship him. God is a Spirit; and they that worship him, MUST worship him in Spirit and in Truth.* John iv.

To show this Matter in few Words: The Office of *Jesus* was to put an End to the Legislation and Institutes of *Moses*; but the preordained Blindness of *Judah* was to be brought on by the steady Belief of its perpetual Obligation: It follows then, that the Conduct of *Jesus* must of necessity be confined to the divine Decree; and consequently, that all his Discourses, which might any ways affect it, should be in a dark and figurative Manner. Hence the Reason of his numerous Parables, as he himself informs his Disciples, who came and said unto him, *Why speakest thou unto them in Parables? He answered, and said unto them, Because it is GIVEN unto YOU to know the Mysteries of the Kingdom of Heaven, (that is, of the universal Revelation) but to THEM it is NOT GIVEN; therefore speak I unto them in Parables, because they seeing see not, and hearing they bear not, neither do they understand.*

Here

Here, we see, he was obliged to keep on the temporal Shades, and to help forward the future Blindness. This again is the occult Meaning of his calling out so frequently at the End of his Parables, *He that HATH Ears to HEAR, let him HEAR*: There were but few to whom God had vouchsafed this Hearing, as our Lord in his Prayer to the Father says; *I have manifested thy Name unto the Men which THOU GAVEST me out of the World: THINE they were, and THOU GAVEST them to me, and they have kept thy Words.* John xvii. 6.

How it has come to pass, that this Matter has escaped unseen so long, I know not: But this I am confident of, that the present supernatural Blindness of *Judah* (which is so curious, so important a Part of the grand WHOLE), was respected by all the Evangelical Prophets; and that *this People* are the great Cause of those divine Obscurities, which so abundantly occur to us in the sacred Writings under the Gospel: In consequence of which, I will venture to add, That any Writer, who shall attempt to investigate them without this Observation, will be just in the Condition of *Grotius* with the Theocratic Prophets: He must unavoidably mistake one Thing for another. Accordingly, the Want of discerning this Part of the Character of the *second* great Lawgiver has been the Cause of more Errors, and (what must needs be)

be) of more fatal ones too, than in the Case of the *first*.

Having premised thus much (pursuant to our first general Rule) concerning the curious and occult Part of the Character of *Jesus*, we come now to show where our Lord has told the secret History of this *Cause* of the *Dispersion*: It is in that, which is commonly called the Parable of the Prodigal Son: He said, *A certain Man had two Sons*. Divines have seen these two Sons to be the *Jewish* and *Gentile* World, who had God the common Father of them both: The Elder of these is the *Jewish*, according to the Expression of God himself in his Delegation of *Moses*: "Thou shalt say unto *Pharaoh*, Thus saith the Lord, *Israel* is my Son, even my "FIRST-BORN." *Exod. iv. 22.* And the younger of them said to his Father, Father, give me the Portion of Goods that falleth to me. And he divided unto them his Substance. This, we say in *Moses's* Words, is the Time when the Most High divided to the Nations their Inheritance; but how curiously it is concealed in the Shade of the younger Son's desiring this of his Father? And not many Days after the younger Son gathered all together, and took his Journey into a far Country, (the Migration of the Nations from *Babel*) and there wasted his Substance, living riotously. This riotous Living is further explained at the thirtieth Verse, where his elder Bro-

Brother accuses him of having devoured it with HARLOTS; and this is the common Figure in the prophetic Style for Idolatry.

Here then we have it from our Lord himself, that Idolatry and the Darkness of the Gentile World began from the Dividing of their Inheritance to the Nations: But yet, for want of this View of the Dispersion, Interpreters could give but a very lame Account, either of the Division of the Substance, or of the Journey into the far Country. *Hammond*, in Imitation of *Bochart*, falls into an Inquiry concerning the Food of the Swine; and, after producing a Description of the *Egyptian* Fig from *Gorrhaeus*, that it is of the Length of a Man's Finger, forked, about the Breadth of a Thumb, very sweet, but hard of Confection, and of an ill Juice, he tells us what *Dioscorides* the Botanist says of the medicinal Qualities, which are too coarse indeed to be mentioned in this Place. Not content with this, he goes on further; "This Fruit, saith *Pliny*, was ordinary among the *Egyptians*;" agreeing therein with *Hesychius*; to which, "perhaps, that Part of the Parable refers, "where the Prodigal is said to have travelled "a far off into a Region, though it is not "named: For that it cannot refer to some "Country in *Judaea*, may seem, both because "there is no Mention of that Fruit in *Judaea*, "and because Feeding of Swine was against "the Laws of the *Jews*; and thirdly, be-
cause

cause it is said, that he travelled a great
 "Way off."

How would this good Man have been
 surprised to hear, that he travelled into *Great
 Britain*, before he got back to his Father?
 Alas, what a Manner of explaining of my-
 stical Writings is this? How much of their
 hidden Delicacy will this bring to Light?
 Why, in the Name of that Infinite Wisdom,
 which did appoint these curious Writings to
 be written for our Study and for our strongest
 Contemplation, why are these heavenly
 Riches to be smothered and lost in such
 earthly Beggary? This Parable contains, we
 see, the History of the whole of this tremen-
 dous and astonishing Mystery of God: Here
 is the Blindness of the Gentile World beginning
 at the Division of the Men into Nations;
 here is the Migration and the Idolatry of this
 younger Brother; here again is a most ami-
 able Picture of the Mercy of God upon him;
 for, when he came to himself, and was re-
 turning to his Father, "whilst he was YET
 "a great *Way off*, his Father saw him, and had
 "Compassion, and ran and fell upon his Neck;
 "and kissed him. And the Son said unto him,
 "Father, I have sinned against Heaven, and
 "in thy Sight, and am no more worthy
 "to be called thy Son. But the Father said
 "to his Servants; Bring forth the best Robe
 "and put it on him, and put a Ring upon
 "his Hand, and Shoes upon his Feet; and
 "bring

“ bring hither the fatted Calf, and kill it, and
 “ let us eat and be merry; for this my Son
 “ was DEAD, and is alive again; he was lost,
 “ and he is found.”

Upon this tender Compassion, this merciful Reception of the Gentile World, the elder Brother, or the Jewish World, is represented as angry, and he would not go in: Therefore came his Father out, and intreated him; but it was to no Purpose: He answers, *Lo, these many Years do I serve thee* (that is, the whole Course of the Theocracy) *neither transgressed I at any Time thy Commandment; and yet thou never gavest me a Kid, that I might make merry with my Friends: But, as soon as this thy Son was come, who hath devoured thy Substance with Harlots, thou hast killed for him the fatted Calf.*

Here is the prophetic History of the Blindness of Judah, which was to commence when the other departed: But how curiously is it told and delivered? May not this Parable alone convince us of the inimitable Excellence of the sacred Composition? For what an amiable domestic History is here? the Tenderness of which cannot fail of making an Impression upon the most common Understanding: And yet, this History is fraught with such an awful, such a tremendous Importance, that, the more elevated the human Understanding is, the more will it stand abashed and confounded at it.

L

Again,

Again ; This Parable may serve as a Specimen of that Observation which I have before made ; I mean, that the *Jews* are the great Cause of the divine Obscurities in the Evangelical Writings. The original Cause of the Gentile Blindness could never be plainly told to *Judah* by *Jesus* and his Apostles, because it shows the Nature and Appointment of the *Theocracy*, and betrays the Finiteness of *Moses's* Institute ; which *Judah* must not see, 'till the End of that Period, which the unsearchable Wisdom has determined for him. *Hammond* too, may serve as a Witness of the Success which must befall an Interpreter, without this Observation. What has the Life of this fine Composition to do with such a Heap of Jargon ? This is not the native Dress of either Parable or Prophecy ; and I will make bold to say, that it is the greatest Barbarism to put them into it.

Besides, I would fain know where this Manner of Writing can possibly end ; for 'tis plain, from this Instance, that a Man may as well write a Month as an Hour. Could not one inquire, Whether the Son travelled on Horse-back, or in a Carriage ? and then fall to mustering Quotations, concerning the Carriages of the Antients, after what Manner they were made, and how they were drawn : Or again, Whether he travelled all the while upon the Continent, or whether he took Shipping ? from hence fall to Quotations,

con-

concerning the Shipping of the Antients, and their Manner of Navigation. And would not either of these be as proper, as the spending so much Time about these Figs, and the Hogs that were eating of them? For, after all his Trouble, we cannot but smile to see the Dilemma he reduced himself to in the End, in a Matter of most wonderful Importance truly: He could not determine precisely, whether the Figs were *green* or *dry*: He only says, "The Use of them *green* was PROBABLY that which belongs to this Place, "where the Swine are said to feed on "them, as they are wont to be allowed to do "on those other Fruits, which are good for "nothing else."

The Reader, I presume, will think, that this Observation is good for nothing else but to be thrown to the Hogs. Nothing, surely, can recommend this ridiculous Manner of treating the sacred Writings, without it be this, That it is open to all Capacities; no one needs to despair of it; even the very lowest common Preacher amongst us may safely manage it. How different from this is the Language of Dr. Clarke, in his Paraphrase upon this Parable? Yet even this great Divine, for want of the designated Blindness of the Gentile World, could see nothing of the History of the *Dispersion* in it; which, we presume to say, is the chief Delicacy: His Words are these; *Thus the Heathen in general,*
L 2 *taking*

taking the Pleasures of this present World for their chief Happiness, (this is for the Division of the Substance) departed from God, (and this for the Journey into the far Country) and forsaking his true Religion, fell into all Manner of Idolatry, Profaneness and Impiety, and abused the common Blessings of Providence, to serve unreasonable Lusts, Intemperance and Debauchery. This is a general Truth, but it falls far short of that delicate *peculiar* one, which our Lord has conveyed. We have shown the Reason why he could carry it no further; and we are thankful to God that he hath enabled us to do it; that so, at the last, the World may see this great Parable in all its heavenly Glory.

We have before taken Notice of the Preaching of *Paul* and *Barnabas* at *Lystra*; and we now observe, that it had the same general Import with that of his Sermon at *Athens*; for he tells them, *That the living God, the great Creator of all Things, in the Ages that were past, left all the Nations, to walk in their own Ways.* But let us remark here (as in the Case of our Saviour with the Woman of *Samaria*) that the free and open Declaration of this mysterious Oeconomy is only made to the *Gentiles*, and not to *Judah*; it could be no Part of the Argument to him. This unprofitable Servant was going to be cast into outer Darkeness, where he hath been weeping and gnashing of his Teeth, that is, in the
most

most eminent and conspicuous State of Sorrow and Distress that the World ever saw, or ever will see, for upwards of sixteen hundred Years: The prophetic Contemplation of which drove *St. Paul* into such an Agony of Tenderness and patriot Love, that, like a Man beside himself, he says, He could even wish himself cut off from Christ, if, by that means, this Decree against his Nation could have been reversed: But it was impossible, for the Gifts and Calling of God were unalterably determined.

But as the Cause of the *Gentile Blindness* could, by no means, be declared to the *Jews*, on the one hand; so, on the other, was it a Matter of very nice and tender Concern, to discover the divine Designation of the *Jewish subsequent Blindness* to the *Gentiles*. We see what a Difficulty *St. Paul* found, to express himself to his *Roman Converts* about it, in the ninth, tenth and eleventh Chapters of his Epistle to them; which have since created so much Perplexity to the learned World. After a great deal of abstruse Arguing, in the ninth and tenth, he tells them at the last, in the eleventh Chapter, very plainly, That the Blindness of the *Gentile* and *Jewish* World were analogous, and of divine Designation. And this indeed might have been inferred very strongly, as by collateral Evidence, from that Prophecy of *Isaiab* which we just now mentioned: For can it be supposed that the

divine Wisdom had decreed to blind *his own* *Servant*, his *Messenger* whom he had sent; and that the Blindness of the *Gentile World*, so universal, and of so long Continuance, should not have been of equal Determination? Doubtless not.

To return to the Apostle; He cautions them from presuming to despise the *Jews*, who were then under the Influence of their supernatural Blindness: *I would not, Brethren, that ye should be ignorant of this MYSTERY, (lest ye should be wise in your own Conceits) that Blindness in part has happened unto Israel, until the Fulness of the Gentiles be come in. And so all Israel shall be saved. As concerning the Gospel, they are Enemies (that is, God seems to be at Enmity with them) for your Sakes: But as concerning the Election, (to make the first Christian Church of) they are beloved for the Sake of their Fathers. For the Gifts and the Calling of God are unchangeable. For as YE formerly have not believed God, yet have now obtained Mercy through their Unbelief: Even so (or in like manner) have THESE also now not believed, that through your Mercy, they also may obtain Mercy: For God hath concluded the ALL (that is, the Gentile and Jewish World) in Unbelief, that he might have Mercy upon all.*

No sooner has the Apostle said these Words, but he breaks out into a rapturous Admiration of the *whole* of this mysterious Oeconomy:

my: " O the DEPTH of the *Riches*, both
 " of the *Wisdom* and *Knowledge* of GOD!
 " How *unsearchable* are his KPIMATA De-
 " crees, and *investigable* his Ways! For who
 " hath known the Mind or Wisdom of the
 " Lord, or who hath been in Council with
 " him? Or who hath first given to him, and
 " it shall be recompensed unto him again?
 (that is, who can claim any thing from God
 as a Debt or a Due?) " For *of* him, and
 " *through* him, and *to* him are all Things;
 " To whom be Glory for ever. *Amen.*"

Here then we see this principal Cause,
 which we have pursued with so much Dili-
 gence through the occult Writings of the
Theocratic Prophets, at the last very plainly
 told by an *Evangelical* one. We cannot how-
 ever part with this Matter, without observ-
 ing the incomparable Address of St. *Paul*:
 The Presumption of his *Roman* Converts made
 it necessary for him to give some Explana-
 tion of the Case of the *Jews*; but then it was
 the most difficult Subject in the World to
 speak upon: It would have been a hard Say-
 ing to have told these Men, just recovered
 from the Darkness of the Gentile World to
 the Knowledge of the *one true God*, to have
 told them at once, and directly, that this
 Darkness, of two thousand Years Continuance,
 had been the Effect of the divine Decree;
 and that the same Decree had now determin-
 ed to blind *Judah* his Servant, his Messenger.

whom he had chosen. What a Situation then was the Apostle in? And how has he conducted himself in it? Why he argues very largely from the *secondary* Cause, and yet at the same time keeps the *primary* one always in Sight.

Thus, for Instance; *What shall we say then? That the GENTILES, which followed not Righteousness, have attained to Righteousness, even that Righteousness which is of Faith: But ISRAEL, which followed the Law of Righteousness, hath not arrived first at the Law of Righteousness: Wherefore? Because they followed it not by Faith, but as it were by the Works of the Law; for they stumbled at that Stumbling-Stone.* This, we see, is the secondary Cause, their Belief of the Perpetuity of *Moses's* Institute: In the very next Words he gives the primary one, which was the Divine Prescience; *As it is WRITTEN, Behold I lay in Sion a Stumbling-Stone, and a Rock of Offence.* How curious is this?

In this Manner he carries on his Argument through the whole tenth Chapter and the first Part of the eleventh, where he takes Leave of it in these Words: *What then? ISRAEL (that is, the Bulk of Israel) hath not obtained that which he seeketh for; but the ELECTION (that is, they whom God did choose to make up the first Christian Church) hath obtained it, and the rest were blinded.* The next Words contain the primary Cause
of

of this Blindness; *According as it is WRITTEN*, *God hath given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not hear, unto this Day*; that is, in other Words, the divine Decree is, that they should not understand their own Prophets.

At the eleventh Verse he begins another Method, and from thence urges them, upon the Principles of Gratitude, Derivation, and Fear, not to dare to insult the *Jews*; and finally impresses upon them the Consideration of the Goodness and Severity of God. Having thus advanced upon them by Degrees, he ventures, at the End of his Arguing, to speak out plainly, though very sparingly: In three short Verses he compares *their former* Blindness with the *present one* of the *Jews*; and declares, That God had *shut up ALL together* in Unbelief. And to what End? Why, that he might have Mercy upon ALL, for the future most glorious Display of his own Mercy.

And thus I have ventured, in as few and as plain Words as I could possibly do, to show the Force of this Inquiry, in a Matter which has created the greatest Difficulty amongst Divines; and if it has (which I cannot indeed but hope it has) explained the Meaning of *St. Paul*, by pursuing one constant and uniform Manner of Interpretation, from the illustrious Prophecy of *Jacob*, down to the Apostle

postle himself; if this, I say, which has supported itself through such a Series of Writers, and said none other Things than those which *Moses* and the *Prophets* did write, and which the curious Preaching of the blessed *Jesus* and his *Apostles* did afterwards confirm; if this Inquiry, thus steadily pursued, hath in the End given a familiar and rational Dissipation to that dreadful Intanglement which *Calvin* fell into, our Labour is then most gloriously repaid.

It cannot be improper to add here, that all that delicate Interperision, which *St. Paul* has made Use of in these three difficult Chapters, is curiously designed to take up the Attention of his Gentile Converts: The Truth he was obliged to declare, was too bold and glaring to be seen quite naked by such weak Eyes; and he well knew how to obscure it in this Manner. In short, the greatest Difficulties in his Epistles are those Passages which relate to his own Countrymen, and these are chiefly prophetical, and therefore incapable of any common and dead Interpretation. But I want not to say this of myself; it will appear with great Authority from *St. Peter*; who, in the third Chapter of his second Epistle, having as a Prophet treated of the Dissolution of the *Theocracy* in the mystical Style, calls in *St. Paul* as a collateral Witness to his Predictions: *Even as our beloved Brother Paul also, according to the Wisdom (that is, Revelation) which has been given to him, hath written unto you;*

you ; as also in all his Epistles, speaking in them of these Things : In which are some Things hard to be understood, which they who are unlearned and unstable wrest or pervert unto their own Destruction.

Now that Learning, the want of which, St. Peter says, was of so fatal a Consequence at that Time, is no other than the Knowledge of the *Theocratic* Prophets, as to what they had foretold of the impending Fate of *Judah*. And he, who shall attempt to explain the fine Parts, and curious Obscurities, in the sacred Writers of the universal Dispensation, without a competent Skill and diligent Search into those of the *peculiar mysterious* one ; may, with equal Success, look for the History of *Germany* in the Book of *Revelations* : Which, indeed, some Men, as if they had been the profest Patrons of *Partridge the Almanack-Maker*, have more than *almost* attempted to do.

I will illustrate the Truth of this Observation of St. Peter, in two Verses of the eleventh Chapter to the *Romans*, which we have mentioned already, but not explained : The Apostle says, *Lest you should be wise in your own Conceits, I must inform you Brethren of this MYSTERY, that Blindness in Part is happened unto Israel, until the Fulness of the Nations be come in. And so all Israel shall be saved.* Here is a curious Mystery in one single Word, and a secret Meaning of St. Paul, which it is impossible to come at but by prophetic

phetic Learning; without this, it must unavoidably lie concealed for seventeen hundred Years more. We shall shew it to the curious Divine.

The Holy Spirit, by the Prophet *Jeremiah*, describing God's reassuming the moral Dominion of the Gentile World, or the setting up his universal Kingdom, and the Expiration of the Gentile Blindness, says, *At that Time they shall call Jerusalem the Throne of the Lord, and all the Nations shall be gathered unto it, to the Name of the Lord, to Jerusalem: Neither shall they walk any more after the Imagination of their evil Heart.* The next Words foretel the Blindness of *Judah* which was to succeed: "In those Days the House of *Judah*, shall go to the House of *Israel*, and they shall come together from the Land of Darkness." *Jer.* iii. 17, 18. This prophetic History has explained *St. Paul*; and he, in Return, has shown us the Mystery of God that is in it; which is, *And OYTΩ* thus, or after this Manner, *all Israel* shall be saved; That is, this is the Means by which they are to be made all equal Objects of Salvation. So unfearcheable are the Decrees of God, and his Ways beyond all human Comprehension!

At the Conclusion of this fine Epistle, the Apostle has very curiously inserted the Subject of our Inquiry into his excellent Doxology: "Now to him that is of Power to establish you according to my Gospel, and the

“ the Preaching of *Jesus Christ*, according to
 “ the Revelation of the MYSTERY, which
 “ was kept secret in the Times of the Ages,
 “ (that is, during the Course of the mysterious
 “ Peculiarity) but NOW is made manifest,
 “ and by the prophetic Writings (according
 “ to the Ordering of the everlasting God) is
 “ made known to *All the Nations*, for the
 “ Obedience of Faith. To God only wise,
 “ be Glory through *Jesus Christ* for ever.
 “ *Amen.*”

Here we find that this Cause of the *Dispersion*
 was kept Secret for many Ages, (as we have
 before said, it must needs be during the whole
 mysterious Peculiarity) but *now* is made mani-
 fest. And how? Why, by the *religious Gather-*
ing of the Peoples, in the first Place; and, in
 the second, it is made known by the prophetic
 Writings, καὶ ἐπιταγήν according to the
 Ordering of them by the eternal God: That
 is, God has so ordered and composed the pro-
 phetic Writings, that they also contain an Evi-
 dence of this. But to whom? not to *Judah*:
 No; we see it is to ALL THE NATIONS,
 for the Obedience of Faith; that is, that they
 may believe and obey. And it is from the di-
 ligent Study of these, and from an awful
 Contemplation of the universal Darkness of
 the Gentile World, that we have adven-
 tured to discover this glorious Mystery of
 God.

Having

Having recovered this undeniable Testimony from St. Paul, That the Gentile and Jewish Blindness were analogous, and both proceeding from the Divine Decree of the same unsearchable Wisdom; we see now very plainly, that this was finely pointed out, in the Parable of the Prodigal Son, by our blessed Lord himself. But we are able, after this Information from the Apostle, to shew it much stronger from his Lord, than it appears in the Parable now mentioned. We read, in the eighth Chapter of St. Matthew, that the Centurion of Capernaum made no more Doubt of the divine Authority of Jesus; than he did of that of his own over his own Soldiers: *When Jesus heard it, he marvelled; and said to them that followed, Verily I say unto you, I have not found so great Faith, no not in Israel.* Upon this he takes Occasion very curiously to relate this Matter in the next Words: *And I say unto you, that many shall come from the East and from the West; and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven:* That is, the Nations shall receive the Promises of the Covenant made and confirmed to these three great Patriarchs (which, we before said, alluded and related to the Dispersion) and be admitted into the universal Kingdom: *But the Children of the Kingdom (the Theocracy) shall be cast into outer Darkness: There shall be Weeping and gnashing of Teeth.* With what a delicate Mysteriousness was

was this delivered? Again, in one of his exquisite Preachings, in the thirteenth of St. *Luke*; he tells the *Jews*, *There shall be Weeping and gnashing of Teeth, when ye shall see Abraham, and Isaac and Jacob, and all the Prophets in the Kingdom of God, (to whom this universal Kingdom was revealed, and who were therefore Partakers of it) and you yourselves thrust out. And there shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God. And they are last which shall be first, and they are first which shall be last.*

This I presume is very plain to a *Christian* Reader, but I will shew it yet more forcibly in a very curious Parable of our Lord's: The thorough Ignorance of which in the Church of *Rome*, is an illustrious Proof of their notable Infallibility. These great Divines, however, have been infallible even here, as to their great Concern, for they have dug a Mine of Gold, and that a very rich one too, out of this Ignorance: They have exhausted Millions by their own Darkness, while the *Laity*, in a strict literal Sense, paid very dear for the Ignorance of their *Priests*.

The Parable which contains the History of the Gentile and *Jewish* Blindness, and of the divine Decree in both of them, is that of the Rich Man and the Beggar *Lazarus*, in the sixteenth of St. *Luke*, where our Saviour says,

19. There

19. There was a certain rich Man, who was clothed in Purple and fine Linenⁿ, and fared sumptuously every Day.

20, 21. And there was a certain Beggar named *Lazarus*, which was laid at his Gate full of Sores, and desiring to be fed with the Crumbs which fell from the rich Man's Table: Moreover, the Dogs came, and liked his Sores.

22. And it came to pass that the Beggar died, and he was carried by Messengers into *Abraham's Bosom*:

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This rich Man is the *Jewish* World, which, during the Course of the mysterious Theocracy, was enriched with the hidden Treasures of God.

This is the Gentile World, which was in a State of Poverty during that Period, and full of Sores; that is, in the prophetic Style, full of Idolatry. Thus the Holy Spirit, in *Isaiah*, complaining of apostate *Israel*, 'From the Sole of the Foot even unto the Head, there is no Soundness in it, but Wounds and Bruises; and putrefying Sores.' Our Lord has fixed our Attention to this Beggar, by telling us, that he was named *Lazarus*; that is, the not helped, the unassisted one.

When this State of Poverty of the Gentile World expired, they were brought by the Messengers of God (the Apostles and Disciples) into Possession of that Blessing

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ⁿ The first of these, *the Purple*, is a very common Figure for a Kingdom and Royal Dignity; the second, *the fine Linen*, is peculiar to the sacred Writers, and signifies the true Religion, as it is explained to us in the Revelations; where, at the Marriage of the Lamb, it was granted to his Bride (the Gentile World) to be arrayed in fine Linen in her Turn.

The rich Man also died, and was buried.

23. And in the State of Dissolution^o he lift up his Eyes, being in Torments, and seeth *Abraham*, afar off, and *Lazarus* in his Bosom.

24. And he cried, and said, Father *Abraham*, have Mercy upon me, and send *Lazarus* that he may dip the Tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame^p.

25. But

ing to all the Nations which was covenanted to *Abraham*.

The *peculiar* State of the *Jewish World* also expired, and they were buried: This being buried is in the prophetic Style again, and, like the Grave, signifies Ruin and a State of Dissolution.

The Theocracy being dissolved, *Judab*, in his Torments, or weeping and gnashing of his Teeth, as our Saviour had just expressed it, sees *Abraham* afar off, and the poor *unassisted One* in Possession of his Blessing.

Here we begin to see, from our Lord, who this rich Man was; for he calls *Abraham* his Father, and desires that the Gentile World might be permitted to relieve him.

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• AΔ Σ. The first Place of the Evangelical Writings that this Word is made use of in, is *Matt. xi. 23.* where our Lord, foretelling the Destruction of *Capernaum*, says, "And thou *Capernaum*, which art exalted unto Heaven, shalt be brought down unto utter Ruin or Dissolution."

• This Flame again is, in the prophetic Style, for Destruction and utter Dissolution.

25. But *Abraham* said, Son, remember that thou in thy Life-time receivedst thy good Things, and *Lazarus* in like Manner evil Things: But NOW *he* is comforted, and *thou* art tormented.

26. And besides all this, between us and you there is a great Gulf^a established, in such Manner, that they, who would pass from hence to you, may not be able, nor they from thence may pass unto us.

27. Then he said, I pray thee therefore, Father, that thou wouldest send him to my Father's House :
28. For I have five Brethren; that he may testify unto them,

Here again we see further who this rich Man was; for *Abraham* calls him his Son, and bids him remember, that *he*, during the Course of the Theocracy, received his good Things, and the unassisted One, in like manner, evil Things; but that NOW the *poor One* was comforted, and *he* was tormented. So that this Dispensation was but proportionable, in the first place, and therefore his Petition would not be granted; but, in the second place, he informs him, that this could not be done, because of the Divine Decree; which is here described, by the Figure of an unpassable Gulf that is firmly established.

This Request, upon the Account of his Brethren, is introduced by our Lord with a most inimitable Address, for the sake of *Abraham's* Answer: In which we see *fully* that these were the *Jews*; for they had *Moses*

^a By this we see, that it is equally as impossible for us to convert the *Jews* to *Christianity*, 'till this great Mystery of God be finished, as it is for them to reduce us to *Judaism*. This Gulf is firmly established.

them, lest they also come into this Place of Torment.

29. *Abraham* said unto him, they have *Moses* and the *Prophets*; let them **HEAR** them.

30. And he said, Nay, Father *Abraham*, but if one went unto them from the Dead, they will repent.

31. And he said unto him, If they **HEAR** not *Moses* and the *Prophets*, neither will they be **PERSWADED**, though one rose from the Dead.

Moses and the *Prophets*: And again we see the Cause of their Blindness most curiously touched, **LET THEM HEAR** *Moses* and the *Prophets*.

This Request again is, if possible, more curious than the other; for, by the Answer of *Abraham* to it, our Lord tells them, that, since they could not hear their own *Prophets*, they would not be persuaded when he himself, who was the **ONE**, should arise from the Dead.

Upon this Parable have the *Romanists* established their Doctrine of *Purgatory*, which has cost the Laity in *Europe* more Money than can be wrote down by any nine first Figures in the Numeration-Table: I was willing therefore to explain it familiarly to the

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common

: This Cause again is very elegantly and delicately told them in the fifth Chapter of *St. John*; where our Lord says, Do not think that I will accuse you to the Father: There is one that accuseth you, even **MOSES**, in whom ye trust. For had ye believed (that is, understood) *Moses*, ye would have believed me; for he wrote of me: But, if ye believe not his Writings, **HOW** shall ye believe my Words?

common Reader, that so he may strongly see the Ignorance of this *infallible* Church, on the one hand; and, on the other, reflect, *How happy are the People who are in such a Case; yea, how blessed are the People who have such a Church for their Guide!*

I shall conclude this Section with observing, that a due Consideration of the *WHOLE* of this *mysterious Oeconomy* must unavoidably fill our Minds with the Immensity of the Divine Wisdom. To take only a transient View of the Blindness and Confusion of the Gentile World, what could promise less to the Cause of Revelation, or look with a more unfavourable Aspect upon it? And yet, when this Mystery, in the moral Creation, is carefully investigated, it affords us an irresistible Argument for the Necessity of Revelation, in the first place; and afterwards a most undeniable Demonstration of Revelation itself, attested to by the Absence of it from the Gentile World through so long a Period; a Fact, which is the only universal one in the whole Course of History.

Again; To look at the *Apostasy* of the ten Principalities in a negligent and hasty Manner, what could appear more like to Weakness and Imperfection in the *Theocracy*? And yet, when we come to a closer Examination of this Matter, we find this Defection to be a bright Illustration of the glorious Prophecy of *Jacob*, an undeniable Evidence from Fact
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of the supernatural Continuance and Messiahship of *Judah*. For no Cause can possibly be given, from the Nature of Things, and the known History of Mankind, why *Judah* should adhere to an Institute of such natural Inconvenience, when ten of his Brothers had broke through the Restraint of it, and lived secure all around him, for two hundred and fifty Years after this *Apostasy*.

Lastly, The present Blindness of *Judah* is now a living and a standing Miracle held out to us, to behold the Truth of both the *Mosaic* and *Christian* Revelation by. In the Midst of every Inconvenience, though powerfully urged by a most unparalled Distress, and wandering about in an unnatural Dispersion for near these one thousand seven hundred Years, *He* cannot but believe that the Institute of *Moses* was of perpetual Obligation; *He* cannot see his own *Prophets*, but will adhere to their *temporal Shades*; for the GREAT GOD hath poured the Spirit of Slumber upon *him*, and the Vision of all is become unto *him* as the Words of a Book that is sealed up. Thus is he daily, before our Eyes, steadily fulfilling the numberless Prophecies, which the sacred Writers of both the old and the new Covenant have delivered concerning him: A living undeniable Witness of the Truth of the *Theocratic* and *Evangelical* Prophets. In one Word, this People alone can convince us, that these Writings are no less than the Fin-

ger of God; and, consequently then, that *these Works* of the LORD must needs be *inimitably great*, when *curiously* sought out of those who have Pleasure therein.



S E C T. IX.

HAVING thus recovered and secured our *principal Cause*, we come now to inquire, Whether any Thing further, of the *History* of the *Dispersion*, is to be found in the sacred Writings, than what *Moses* has recorded in the eleventh Chapter of *Genesis*. And the least Reflexion will tell us, that, if there be any more Circumstances of it here, they must of necessity be found in the Writings of the Prophets. In these we see frequently, that the holy Spirit foretels future Events in the History of those that are long since past; and we are struck with a pleasing Astonishment at these inimitable Methods of the Infinite Wisdom; for they are such bright Phenomena in the moral Creation, such radiant Emanations of the Divine Prescience, that it is impossible to explore them, without having of our Minds filled with Admiration of the *incomprehensible Counsels* of their great Creator.

It must be confest, that *Moses* has told the History of the Dispersion with that Care and Circum-

Circumspection, that it is almost impossible to see any other Circumstance of Interruption, to the Men in their Attempt, than that of the Gift of Languages : And yet we can venture to assure the learned Divine, from what we have discovered in the other Prophets, both of the old and new Covenant, that he has left an Abstract of the whole History of this momentous Transaction, curiously concealed in one single Word ; I mean the Verb פָּרַץ to disperse with Dashing ; and which, in *Hipbil*, implies, that he made them disperse with Dashing. That this was the Meaning of the Historian, will soon appear from the other Prophets ; we only, in this Place, take Notice of his curious Management, in putting this Word first of all into the Mouth of the Men themselves, at the fourth Verse, who had this Reason for their Project, “ Left we be dispersed abroad “ upon the Face of the whole Earth.” And this fine Artifice has concealed the Force of his Expression above these three thousand Years.

The Holy Spirit, by *Isaiab*, threatens the Kingdom of Apostate *Israel* in these Words : *With stammering Lips and another Tongue will he speak to this People*, (Chap. xxviii. Ver. 11.) that is, he will disperse them. Here we find the History of the Men at *Babel* made Use of to foretel the Removal of the ten Tribes by. Thus *David*, in the Character of *Judah*, foresees the Apostasy of his Brothers, at the

64th Psalm, and beseeches God to preserve him from their tumultuous Rage: At the seventh Verse he foretels their Disperſion; *But God ſhall ſhoot at them with an Arrow, their Strokes ſhall be ſudden, and they ſhall cauſe their own Tongue to ſtumble upon themſelves. They ſhall flee away wandering, every one that ſeeth them.* Again, in the 55th Psalm, in the ſame Character, he ſees in prophetic Viſion the Diſperſion coming on upon *Israel*, and paints his Concern in the Figures of the Aſtoniſhment of the Men at *Babel*: *My Heart is ſore pained within me, and the Terrors of Death are fallen upon me: Fearfulneſs and Trembling are come upon me, and Horror hath overwhelmed me. And I ſaid, who will give me Wings like a Dove, I will fly away and dwell. Behold, I will wander aſar off, I will remain all the Night in the Wilderneſs. I will haſten my Escape from the ſtormy Wind, from the Tempeſt. Swallow them, O Lord, divide their Tongue.*

Here is the Horror of the Men ſurprized, here is their Flight and their Migration; here is their remaining all the Night (of the Gentile Darkneſs) in the Wilderneſs, that is, in the World without Revelation; here is their Haſtning from a ruſhing Wind and Tempeſt, and here is an Earthquake, and the dividing of their Language. So that now we have got Sight of *Moses*, by which Means we ſhall travel with Eaſe: But, ſince every Trace of this ſecreted Hiſtory muſt of Neceſſity be

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new to every Reader, we must entreat the ingenious Divine to accept of our Interpretation, of all the Passages that we shall produce, for the present; and we here promise to confirm the Truth of them, in the End, from a great *Evangelical* Prophet.

The Author of the forty-sixth *Psal*m has left us a bold History of this Matter: *The Nations made a Tumult, the Kingdoms were moved: He uttered his Voice, the Earth melted. The Lord of Hosts is with US, the God of Jacob is our high Fortrefs. Come, behold the Works of the Lord, what Desolations he hath made in the Earth.* What a beautiful Allusion is here, by Way of Contrast, to the high Fortrefs which the Men were building? And what an exprefs Proof again of our Assertion, that this Dispersion was made for the Protection of a Peculiarity? The Lord of Hosts, we see, *was with this*, and therefore he made such Desolations in the Earth.

See with what Pomp and dreadful Majesty this appears in that fine Poem of *David*, the eighteenth *Psal*m: *In my Distress I called upon the Lord, and cried unto my God: He heard my Voice out of his Temple, (i. e. Heaven) and my Cry came before him into his Ears. Then the Earth shook and trembled, the Foundations of the Mountains were moved, and they shook themselves, because he was wrath. There went up a Smoke in his Anger, and Fire out of his Mouth devoured: Coals were kindled by it. He bowed the Hea-*

vens

vens also and came down : And thick Darkneſs was under his Feet. And he rode upon a Cherub and did fly : Yea, he did fly upon the Wings of the Wind. He made Darkneſs his ſecret Place : His Pavilion round about him, Darkneſs of Waters, thick Clouds of the Skies. At the Brightneſs which was before him, his thick Clouds paſſed away, Hailſtones and Coals of Fire.

In this unheard-of Magnificence has the Poet arrayed his God, and in the next Words he begins the Hiſtory of the Diſperſion : *And the Lord thundered in the Heavens, and the moſt High gave his Voice ; Hailſtones and Coals of Fire. Yea, he ſent out his Arrows, and made them to diſperſe by daſhing ; (Moſes's own Expreſſion) and he ſhot out Lightnings and diſcomfited them. Then the Channels of Waters were ſeen, and the Foundations of the World were diſcovered ; at thy Rebuke, O Lord, at the Blaſt of the Wind of thine Anger. He ſent from above, he took me, he drew me out of many Waters ; that is, Peoples.*

Here is the ſame Proof, but more plainly expreſt ; for the *Designated One* is repreſented as calling upon God for Protection ; whereupon God ariſes in Vengeance, and draws him out from the many Peoples. We muſt obſerve the Excellence of this Composition : The faint Shade of *David* is borrowed to convey the Hiſtory of the *Mefſiah Shem*, and, at the ſame Time, a Prophecy of the Protection and Preſervation of the *Mefſiah Judah*, by the Dif-

Dispersion of his Apostate Brothers. Accordingly, the Verbs are partly in the past, and partly in the future Tense. How far then, from all human Imitation, are these wonderful Methods of God? who in the Framing and Ordering of these Writings, as *St. Paul* has said, did fill them with such an amazing Importance.

But I will produce even a brighter Instance than this, in the History of the Opposition made to the first Designation: “Why do the Nations tumultuously assemble, and the Peoples meditate a vain Thing? The Kings of the Earth stand up, and the Princes do plot together against the Lord, and against his Anointed One. Let us break their Bands asunder, and cast away their Cords from us. He that sitteth in the Heavens shall laugh, the Lord shall have them in Derision. Then shall he speak unto them in his Wrath, and suddenly trouble them in his sore Displeasure.” Here, we say, is the History of the *Messiah Shem*, which yet is a Prophecy of the *Messiah Judah*, of the Opposition he should meet with from the Apostate Principalities, and their Dispersion. And again, still farther, it is a Prophecy of the great *Messiah* the Prince, of that Opposition which the Foreknowledge of God had determined to him, and of the Dispersion of *Judah* which was to follow it. In Compliance to which, as the Apostles have said, the Gentiles and the People

ple of *Israel* were gathered together, for to do whatsoever his Hand and his Counsel determined before to be done.

See how *Isaiab* has enriched himself with this secret History: *And the Lord shall cause the Magnificence of his Voice to be heard, and shall shew the descending down of his Arm, with Indignation of Anger, and with the Flame of a devouring Fire, with Dispersion, and Tempest, and Hail Stones, Ch. 30th.* So again, at the 33d Ch. *At the Noise of the Tumult the Peoples fled out; at the lifting up of thyself the Nations were dispersed with Dashing.* *Moses's* Expression again. But the Amazement of the Chiefs, who were the Leaders in this Enterprize, is no where more strongly depicted than at the forty-eighth *Psalms*; where it is said, *The KINGS were assembled, they went together. They saw, so they were astonished, they were suddenly affrighted, they hasted away. A Trembling seized upon them there, a Pang, as of a Woman in her Travail.* What a Description is here? and how superior is the Psalmist in it, to all the Poets of Heathen Antiquity? It is impossible to conceive any Thing more forcible, than that beautiful Precipitation in the fifth Verse. How faint and weak is the famous *Veni, Vidi, Vici*, to this, *They were astonished, they were suddenly affrighted, they hasted away!*

We have before taken Notice of several wonderful Traces of Likeness, which are to be

be found between the two miraculous Gifts of Languages, as to the *Consequences* that attended them; and now we are able to discover several others, as to the *Historical Circumstances* of them, which are equally surprizing. St. Luke tells us, that, at the second Gift, *Suddenly there came a Sound from Heaven as of a rushing mighty Wind, and it filled all the House where they were sitting. And there appeared unto them divided Tongues, like as of Fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other Tongues.*

What an astonishing Proportion was this? or rather what a scenical Representation of the terrible Circumstances of the first Gift? Here is the rushing mighty Wind, the Appearance of Fire, and of the Division of Tongues. Now all these, we say, are Informations by Action of the secreted History of the first Gift of Tongues! And therefore we claim them (as we think, we have undoubted Right to do) as able Witnesses to it. Yet all this heavenly Scenery, with which the Infinite Wisdom did introduce the *Second*, all these bright Stars which were designed to lead us to the Discovery of the History of the *First*, have been hid in impenetrable Darkness, from that blessed Day of *Pentecost*, untill this very Hour.

But let us return to *Isaiah*, who, under the Divine Influence, has left us the History of the

the Destruction of Babel: O Lord, thou art my God, I will exalt thee, I will praise thy Name; for thou hast done wonderful Things; thy Counsels of OLD are Faithfulness and Truth. For thou didst make of a City an Heap, the defenced City a Ruin, the Citadel of the Strangers to be no City, it never shall be built. Therefore shall the strengthened People glorify thee, the City of the violent Nations shall fear thee. For thou hast been a Strength to the poor one, a Strength to the Needy in his Distress, a Refuge from the Storm, a Shade from the Heat; for the Blast of the VIOLENT ONES was as a Storm against the Wall. *Isai. xxv.* Here again we see, that the Ruin and Destruction of this great City and Fortrefs, was because of the Counsels of Old, and for the Protection of the designated One, against the violent or tyrannical ones.

From this Demolition, in which the Labours of these oppressive Men were so terribly defeated, arose another Species of Imagery in the prophetic Style, by which the Restoring of Revelation to the Gentile World is described under the Figure of Building up. Thus the Office of the *Messiah* is depainted by the holy Spirit, in *Isaiab*, in these Figures: *And they that shall be of thee (Judah) shall build up the waste Places of Antiquity; thou shalt raise up the Foundations of many Generations; and thou shalt be called the Repairer of*

of the Breach (or the Bursting down of the Wall) *the Restorer of Paths to dwell in.*

What a beautiful Prophecy is this? And how familiar and intelligible is all its elegant Propriety, from the secret History which we recovered? We see the Ruins even of the Foundations of this Work of Antiquity, the Bursting down of the Walls, which the *Messiah* was to rebuild: But how? Why, by restoring the Paths to dwell in: The Consequence then is, that this Destruction of them (as we have asserted) was for the Withdrawing of these Paths. Thus again, the same Prophet, at the sixty-first Chapter; *And they shall build up the waste Places of Antiquity, they shall raise up the Desolations of the former, or antient ones, and they shall repair the waste Cities, the Desolations of many Generations.*

The inspired Author of the thirty-third Psalm has given us this Account of the Protection of the designated Peculiarity: *Let all the Earth fear the Lord: Let all the Inhabitants of the World stand in Awe of him. For he spake, and it was; he commanded, and it stood fast. The Lord defeated the Counsel of the Nations: He brought to nought the Devices of the Peoples. The Counsel of the Lord standeth for ever, the Thoughts of his Heart to all Generations. O blessed is the Nation whose God is the Lord, the People which he has chosen for his own Inheritance.*

See

See how *David* describes the Preservation of designated *Judab*, and the Dispersion of his apostate Brothers: *Bow thy Heavens, O Lord, and come down, touch the Mountains and they shall smoke: Cast forth Lightning, and disperse them by Dashing: (Moses's Expression again) Shoot out thine Arrows, and thou shalt destroy them. Send thine Hand from above, redeem me, and draw me out of the many Waters (Peoples); from the Hand of the Sons of the estranged One: Whose Mouth speaketh Vanity, or, a Lye (that is, the false Religion) and their right Hand is a right Hand of Falsehood; that is, they have broke their Covenant. Psal. cxliv.*

Again, fortelling the Perpetuation of *Judab*, he describes him in the Character of a King, and says, *His Glory is great in thy Salvation, Honour and Majesty hast thou laid upon him. For thou wilt set him for a Blessing for ever, thou wilt make him exceeding glad with thy Countenance. For the King trusteth in the Lord, and through the Mercy of the Most High he shall not be moved.* The next Words contain the different Fate of the apostate Tribes, painted out in the History of the Men at *Babel*: *Thine Hand shall find out all thine Enemies, thy right Hand shall find out those that hate thee. Thou shalt make them as a fiery Oven in Time of thine Anger. The Lord shall swallow them up in his Wrath (the Earthquake) and the Fire shall devour them. Their*
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Fruit shalt thou destroy from the Land, and their Seed from amongst the Sons of Men. For they intended Evil against thee: They imagined a mischievous Device, but they shall not be able to perform it. Ps. xxi.

Here, again, we find the Earthquake and the Lightnings, and the Cause for which they were sent; that is, the Cause why this Dispersion was so terrible in its Circumstances; which was, that they intended Evil against God, and imagined a mischievous Device against his Designation.

I will now produce an Instance, from *Isaiab*, in which this noble Writer has not only told the Manner in which this Dispersion was made, but has also shown the wonderful Mystery that was consequent upon it: *Behold the Name of the Lord cometh from far, burning with his Anger, and the Burthen thereof is heavy: His Lips are full of Indignation, and his Tongue as a devouring Fire. And his Wind, like a Torrent, overflowing even up to the Neck, shall divide asunder; to sift the Nations with the Sieve of Vanity or Lying (that is, the false Religion) and to be a Bridle in the Jaws of the Peoples, causing them to err. Isai. xxx. 27, 28.*

After what has been recovered of the History, and what has been said of the Cause of the Dispersion, this appears, now it is produced here, to have been very bold; but yet it was so curiously interspersed, so obscurely

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introduced (as it must of necessity be) that it not only secured this awful Mystery from the Subjects of the Theocracy, but even from Christian Interpreters too; who, to this very Day, have seen no more of it than the *Jews* themselves.

The Reader shall see one Passage more from this great Prophet, where, threatening the Removal of *Israel*, he says to *Ephraim*, the Author of their Apostasy, *Behold, the Lord hath a mighty and strong one, as a Tempest of Hail, as a Storm (or Whirlwind) that overturneth, as a Flood of mighty Waters overflowing, he shall cast down to the Earth with Force.* Chap. xxviii. 2. This is no more than to say, he will disperse; and the History of *Babel*, we see, afforded all this pompous Imagery, all this graphical Description, to convey this Dispersion in.

Thus have we produced some few, out of very numerous Passages in the Theocratic Prophets, which contain this History: And if any one should ask us, Upon what Grounds we have understood these Quotations in this Sense? we answer, That those, in the first place, which we have shown from the *Psalms*, cannot possibly be reconciled to the private History of the Authors of them; neither, again, can they be *literally* applied, either to the Distress of *Judah*, or to the Dispersion of his Brothers. Again, those that we have shown from the other Prophets, appear very eminently

nently to be graphical Descriptions; and a strong Presumption arises, that they are taken from some historical Fact, by the incessant Repetition of the same Circumstances. If so, none can possibly be found in the sacred Writings which has such an Affinity to the Case of *Judab*, and the ten apostate Principalities, as this has; none else can bear such a Proportion to each other. The Preservation of the Doctrine of the UNITY was the common Cause of both of them. *Shem* was first designated to the *Peculiarity*; *Judab* afterwards to be the Messiah of the *Theocracy*; but both of them, with these Designations, were in imminent Danger from their apostatizing Brothers, and both of them were secured by the Dispersion of the Apostates.

In the second place we say, That *Moses* was obliged to conceal the History of these Circumstances, because the Reason that he has given for the Dispersion is no ways proportionate to the Terror with which that Dispersion was made. To avoid being scattered, to mark out a certain Place for the assembling themselves upon pressing Occasions; nay, even the Intention of leaving Monuments behind them, do all seem to proceed from the Laws of human Prudence, as Mr. *Saurin* expressed himself. In short, these Designs are no more than the History of human Nature, and were effectually defeated by the Gift of new Languages. But the terrible

Circumstances relate to the grand Mystery of the Peculiarity, and, like the Contest in *Egypt*, they were the Defeat of that Opposition which the reprobate Spirits endeavoured against it. *Moses*, therefore, being obliged to conceal this, it follows of course, that the Prophets must have a strict Regard to his Concealment; and that this History must of necessity be secretly conveyed, because of the unnatural Confinement of his Institute. It was the same Spirit which spake by them now, that had directed their great Lawgiver before; the same *mysterious Theocracy* was still subsisting, and consequently the same fine Management still necessary 'till the Coming of the great *Messiah*. Nay, I will go further, I will say, that the designated Blindness of *Judab* did confine our Lord and his Apostles from mentioning the *Circumstances*, as well as the *Mystery* of the Dispersion, to the *Jews* openly; and for this Reason, that the Knowledge of the one would greatly advance the Discovery of the other.

For a Proof of this, let us first of all see in what a curious Manner our Lord himself has conveyed these Circumstances. At the Conclusion of his Sermon upon the Mount, he foretels the Casting-off of the *Jews* out of the universal Kingdom, notwithstanding the Claim they might make to it, in having been the People of God (which is here concealed under the Expressions of having prophesied,

cast

cast out Devils, and done wondrous Works in his Name) and finishes all with this Similitude: *Therefore, whosoever heareth these Sayings of mine, and doeth them, I will liken him unto a wise Man, who built his House upon the ROCK: And the violent Rain or Storm descended, and the Floods came, and the Winds blew, and they rushed upon that House, and it fell not; for it was founded upon the Rock, And every one that heareth these Sayings of mine, and doeth them not, shall be likened unto a foolish Man, who built his House upon the Sand: And the Storm descended, and the Floods came, and the Winds blew, and they rushed upon that House, and it fell; and the Fall thereof was great.*

Now this, we say, is the History of the Tempest at *Babel*, but introduced with a most inexpressible Delicacy: For, wherein does the Force of this Comparison consist? Why, even in this, That they who should be enabled to hear and receive *Jesus*, should be like to the Man whose Building was protected in this terrible Storm, because of the *Rock*; that is, should be chosen of God: But they who should not receive him, should be like to the Man whose Building was overturned, and the Fall of it was great; that is, should be dispersed. And this is what God had before told them, by the Mouth of the first great Lawgiver: *I will raise them up a Prophet from among their Brethren, like unto thee, and*

will put my Words in his Mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not HEARKEN unto my Words, which he shall speak in my Name, I will require it of him. Which St. Peter explains thus, He shall be utterly destroyed from among the People. Acts iii. 23.

I cannot but be of Opinion, that this fine Comparison is one of the most exquisite occult Beauties in all the Preachings of our Blessed Lord. If it be said, that no one hitherto has understood it in this Sense, we acknowledge it; nay, we say further, that no one could understand it in this Sense, but by the Means of an Inquiry of this Sort.

See how *David*, in the Character of *Judah*, at the thirty-first *Psalms*, even in Expression, agrees with this Comparison: *Bow thine Ear to me, deliver me speedily: Be thou my strong Rock, for a House of Fortresses to save me. For thou art my Rock and my Fortress: And, because of thy Name, thou shalt lead me and guide me.* Again, at the nineteenth Verse; *O how great is thy Goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the Sons of Men. Thou shalt hide them in the Hiding-Place of thy Countenance, from the Pride of Man: Thou shalt keep them secret in thy Tabernacle from the Strife of Languages. Blessed be the Lord, for he hath made marvelous*

lous his Mercy to me, in the City of the Fortrefs.
 How beautifully is this History here made
 into a Prophecy of the Perpetuation of *Judah*?
 For all this signifies no more, than that he
 should be preserved, and not dispersed. So
 inimitable are the Ways of Infinite Wis-
 dom!



S E C T. X.

THE Head of this Conspiracy was
 NIMROD, the Grandson of *Ham*; a
 Man of an ambitious and turbulent Genius,
 whose Mind was fully fraught with all that
 wicked Policy, which makes up the detestable
 Character of the Tyrants and Oppressors of
 Mankind. This Chief, having just such a
 Sense of Religion as all Men of his Dispo-
 sition have ever since had in the World, truly
 fulfilled the Purport of his Name, which was
 propheticall, and signifies rebellious.

It is worth our while to observe the cu-
 rious Conduct of *Moses*, in giving the Cha-
 racter of this Prince; which he could not
 much enlarge upon, because of the Relation
 it bore to the grand Matter, which it was his
 Business to conceal: And yet he has fixed our
 Attention; for, after mentioning the Sons of

Cush in general, and also the Sons of *Raamah*, he returns back again in particular to *Cush*, and says, That he begat NIMROD, who began to be very powerful in the Land: *He was powerful in Hunting before the Lord; wherefore it is said* (that is, from whence arose this Proverb) *Like Nimrod powerful in Hunting before the Lord. And the Beginning of his Kingdom was Babel, and Erech, and Accad, and Calneh, in the Land of Shinar.* Gen. x.

The whole Force of the History, which we have recovered, shows very plainly, that *Moses* makes use of the Word *לחם* for Warring: And indeed this Shade has all the Propriety imaginable, in relation to the Manners and Customs of the Men after the Deluge; who, being few in Number, were under a natural Necessity of defending themselves against the wild Beasts; and their Hunting of them was no other than a State of War. The least Reflexion upon Antiquity will make us perfectly sensible, that the first Rudiments of military Discipline arose from these Huntings; and that they were indeed the original Schools of the Art of War. But it fell out in this Case (as, we see, from the History of Mankind, it has done in most other Circumstances of Life) that what arose out of Necessity at first, was improved into a Science afterwards, and employed for Diversion as well as Use.

It

It is supposed, by the learned World, that the Men inhabited the hilly Countries, for at least one hundred Years, after the Deluge; the deep Impressions made upon their Imaginations by that terrible Ruin, induced them to dwell in the highest Places, as least accessible to Inundations. Upon their descending afterwards (as this Terror, in time, became intirely dissipated) into the lower Countries, they must needs have found them abundantly overcharged with Beasts of Prey. And here it was that *Nimrod*, who was a Prince of great bodily Strength, as well as of personal Courage, found a sufficient Opportunity for the exerting of both; and, having associated to himself a Band of Men of the same daring Genius, he made great Progress in these martial Exercises, so far as to have no Equal.

Now these Hunters, having of course contracted a Ferocity of Temper, by being inured to such Exercises (which were the Forming of all the Heroes of the Antients) and setting a great Value upon their Experience in this Art, must needs grow insolent in their Behaviour towards others who were not equally skilled with themselves. It was an easy Matter, therefore, for *Nimrod* to inspire these Men (who, we presume, were all the Descendants of *Ham*) with a thorough Contempt of *Noah's* Decree, in regard to *Ham*,
and

and with a resolute Determination to reverse it.

But this was warring against Heaven, as well as against *Noah* and *Shem*; accordingly, the Septuagint Translation has it, that he was a Giant-Hunter against the Lord God; and thus Rabbi *Salomon Jarchi* understood it too, against the Lord: Therefore, if we render the Word **וַיִּבְנֶה** Warring, as it will well bear in itself, and which is the Intent of *Moses* in this Place, we then have this Character of *Nimrod* (which, as we have observed, the whole Force of this secreted History does require) *He began to be a mighty One in the Land: He was a mighty Warrior against the Lord; from whence came the Proverb, Like Nimrod, the mighty Warrior against the Lord.*

Some Writers indeed (as if they were willing to part with the small Share of Light that *Moses* has left us in this History) would be of Opinion, that *Nimrod* was too young to have been the Head of this Undertaking. To this we answer, That *Nimrod* was only the Grandson of *Ham*; and the most rational Chronology has fixed the Dispersion at about one hundred and fifty Years after the Flood: Now, if we suppose the Men to have been engaged in these Buildings for forty Years, which we reasonably may, and which judicious Men have agreed in, *Nimrod* will be found

r SYNCEL. Chronogr. p. 80. EUTYCHYUS Annal. p. 35.

found sufficient for a Conspiracy, even at the Beginning of these Buildings. Let us suppose him to have been born to his Father *Cush* about forty Years after the Flood, (for *Salah* was born to *Arphaxad* in thirty-seven) and that the Men had been ten Years in the low Countries before their final Determination not to separate; *Nimrod* will then be seventy Years old; and, surely, half that Time was enough for a Man of his ambitious Temper to form a Plan of Empire, and to raise a Combination in order to support it.

But it is, indeed, a very fundamental Error to suppose, that this Conspiracy was of equal Date with the Buildings themselves: A little Reflexion will show us, that it must naturally be subsequent in the Order of Time; and that the three great Patriarchs, *Shem*, *Ham*, and *Japhet*, in their Beginning of these Buildings, had no other View than publick Utility. Human Nature will first provide for Necessaries; but when this Provision, in Process of Time, is become elegant and luxurious, then it is that Men have Leisure and Temptation to aspire to a greater Share of it.

Besides this Reason from the History of Mankind, and the Nature of Things, every Syllable of *Moses's* Account of him bears Witness to what we have said; and shows plainly, that the Genius of *Nimrod*, as well as his prophetic Name, was adapted to form a
Project

Project of any Extent. He says too, expressly, that the Beginning of *Nimrod's* Kingdom was *Babel*; (that is, he aspired to a Kingdom at *Babel*) and we shall take his Word, not *Bochart's*. Could this laborious Writer have produced any Thing from the Prophets to countenance his Opinion, there would be reason for us to treat it with Respect: But, alas, this was out of his Power; he never so much as suspected that they contained one Syllable of this History: And what was the Reason but only this, That he saw no more of the *Mystery* of the *Theocracy*, than the *Jews* themselves; and, consequently, could never understand the inspired Ministers of it, in any one single Passage, where this occult secreted History was touched upon.

However, though *Bochart* knew nothing of this Matter, yet we can assure the Reader, that there are numberless Passages in the *Psalms* and the Prophets which confirm and explain *Moses*, and which do plainly fix this Conspiracy upon these Hunters. See the Distress of the Messiah *Judab* from his apostate Brothers, as foretold by *David*: *Without Cause have they hid for me their Net, a Pit without Cause have they digged for my Soul.* Again, at the hundred and fortieth Psalm; *Keep me, O Lord, from the Hands of the apostate One, preserve me from the Man of Violences* (that is, from the most violent Man) *who have pur-*
posed

posed to overthrow my Goings. The proud Ones have hid a Snare for me, and Cords; they have spread a Net by the Way-Side; they have set Gins for me. Thus, again; O God, the proud Ones have arisen up against me, and the Assembly of the violent Ones have sought after my Soul, and have not set thee before them. For the estranged Ones have risen up against me, and the violent Tyrants have sought after my Soul; they have not set God before them. Psal. liv.

These Passages, we see, contain a very minute Account and Character of *Nimrod* and his Associates: Here is all their *Eastern Manner* of Hunting, their Hiding their Nets, their Digging of Pitfalls, their Snares, their, Cords and their Gins: Here is their Pride, Insolence, Violence and Oppression; their being estranged from God, their Insurrection against the designated One, and their Assembling to put their Design in Execution, without any Fear of God before their Eyes.

We have all the Reason in the World to believe, that these Men answered every Circumstance of this Character: But that which we admire most, in these delicate Paintings, is the curious *Relievo*, by which the Figure of *Nimrod* is brought so boldly out: The Light falls chiefly upon him, and makes him the Principal in the whole Group: By a most forcible

forcible Expression he is called the Man of VIOLENCES †.

This Prince, however, had as much of the Politician in his Character as of the Soldier; and had the Address to conceal his Design, in building the Fortress, under the Pretence of publick Utility: By this Means he met with no Interruption from the unsuspecting Family of *Shem*, who, being busied in their own District, undoubtedly were no ways concerned in it. Every Thing conspires to assure us, that this Fortress was the Project of *Nimrod*, who expected, by the Means of it, to obtain an universal Monarchy. We must be certain, that he was perfectly well acquainted, by his Uncle *Canaan* and his Grandfather *Ham*, with the Fate which *Noah* had foretold should befall him, and probably might understand it as relating and extending itself to all the Descendants of *Ham*. However, as he had no Equal as a Soldier, he was determined to have no Superior: And could any Thing have been more natural, than for a Man of so haughty and rebellious a Disposition, so contemptuous of every Authority, whether human or divine, so impatient

† This helps us to the Force and beautiful Allusion of that fine Prophecy in *Isaiab*, where the Holy Spirit says of the meek Messiah; *Behold, I have given him for a Witness unto the PEOPLES, for a Leader and Commander to the PEOPLES*, Ch. lv. 4. This is a fine Contrast of the Character of *Nimrod*, who was the Leader and Commander of the Peoples at *Babel*,

tient of all Restraint, and so aspiring to all Dominion, to have formed such a Plan?

This City, then, of the *Fortress*, we say, must needs have been built in the District of *Ham*; and we have seen before, at the twenty-fifth Chapter of *Isaiah*, that it was called the Fortress of the *estranged Ones*, and the City of the *violent Nations*. *Moses*, indeed, has mentioned it first (it being the Cause of the terrible Circumstances in the Dispersion); yet we cannot but believe, that it was one of the last of the four Cities which the Descendants of *Ham* had built, and which all fell in this terrible Ruin; as we saw in that Prophecy of *Isaiah*, where the Messiah was to *raise up* the Desolations of the *first Men*, and to repair the waste Cities, the Desolations of many Generations; and as we shall show the Reader (according to our former Promise) in the great Evangelical Prophet before spoken of.

Pursuant to this Opinion, we believe, That the Family of *Ham*, having nearly compleated this City of Fortification (which is so often pointed at by *David* and other Prophets) *Nimrod* then began to put his Plan of Empire into Execution; which, of course, was to begin by subduing the Family of *Shem*. It was an easy Matter (as we have before said) for him to inspire his Captains with a thorough Contempt of them, and, at the same Time, with an implacable Hatred, upon account of

Noah's

Noah's Decree; for this was a very specious Pretence to commence a War upon; a very popular Argument, which he well knew how to improve to his own Ends. It appears, from many Places in the Prophets, that this Conspiracy was not only set on Foot, but actually in motion against *Sbem*, when this terrible Storm and Tempest defeated the Men, and, in Conjunction with an Earthquake, overturned their Citadel.

Thus *Isaiab*: Associate yourselves, O ye PEOPLES, and ye shall be broken in Pieces; gird yourselves, and ye shall be broken in Pieces. Take Counsel together, and it shall come to naught; speak the Word, and it shall not stand, for God is with us. *Isai. viii. 9, 10.* Thus, at the forty-eighth Psalm: For lo, the KINGS were assembled, they went together. Themselves saw it, so they were astonished, they were suddenly affrighted, they hasted away. Again, *Asaph*, at the seventy-sixth Psalm: Thou art illustrious, more powerful than the destroying Mountains^a. The Stout-hearted were spoiled, they slept their Sleep; and none of the Men of Might have found their Hands. At thy Rebuke, O God of Jacob, both the Chariot and the Horse were cast into a dead Sleep. Thou, even thou, art to be feared, and who shall stand in

^a The Figure for the reprobate Spirits. The Epithet, that is here given to these Mountains, is very expressive in this Place; and we find the Holy Spirit, in like Manner, speaking to Satan, in *Jeremiah*: Behold, I am against thee, O destroying Mountain, which destroyest all the Earth.

in thy Presence from the Time of thy Wrath? Thou didst cause Judgment to be heard from Heaven; the Earth feared and was still. When God arose to Judgment, to save all the meek Ones of the Earth. Surely the wrathful Heat of Man shall praise thee^{}; the Remainder of Wrath shalt thou restrain. Vow and perform unto the Lord your God, all ye who are סביביו his Inclosure, let them bring a Gift unto him that is to be feared. He shall lop off[†] the Spirit of the Leaders (or Princes): He is terrible to the Kings of the Earth.*

How finely has the Poet told this History? With what an Address does he show us that the Victory was obtained, by calling upon the inclosed People to return Thanks for their Protection, and to offer Sacrifices to their terrible Conqueror? And, in the last Verse, how curiously has he converted it into a Prophecy, by putting the Verb *בצר* into the future Tense? by which means it foretels the Cutting-off the ten *apostate* Princes. I had offered this last Observation to the learned Divine in another Place; and I now add to it, that it will greatly facilitate our Study in

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^{*} How elegantly is this exprest? All this Conspiracy would but, in the End, illustrate the irresistible Power of the terrible Conqueror.

[†] Or, *gather as Grapes.*] This Expression is taken from the Vineyard, and has an uncommon Strength in this Place: The Poet shows, that all the Forces of these great Warriors were defeated by the divine Power, with as much Ease as Men either *prune* a Vine, or *gather* its Grapes.

the prophetic Writings, and discover a Number of hidden Beauties, which are the immediate Finger of God himself.

But let us return to our History. The great Writer of *the Book of Wisdom* tells us, *That the Nations were confounded* Ἐν Ομοθυμίᾳ Πονηρίᾳ *in the Confederacy of malicious Wickedness.* Thus *Asaph*, at the eighty-third Psalm; *Keep not thou Silence, O God; hold not thy Peace, and be not still, O God. For lo, thine Enemies make a Tumult; and they that hate thee have lift up their Head. They have taken crafty Counsel against thy People, and consulted against thy HIDDEN ONES.* To mention but one Passage more: We see plainly, at the second Psalm, that *Nimrod's Forces* were upon the Descent upon *Shem*: *The Nations did tumultuously convene together, and the Peoples did imagine a vain Thing. The Kings of the Earth did rise up, and the Princes did plot against the Lord, and against his Anointed One.* Then it was that he spake unto them in his Wrath, and in his sore Displeasure did suddenly affright them.

The Intention of these *Chiefs* was undoubtedly no more, than to have defeated any temporal Superiority: The Submission which *Noah* had threatned, did but ill suit the Temper of *Ham's* Descendants; and all their Consultation was to break these Bands asunder: But then we find, at the sixth Verse of this second Psalm, the Deity represented

as deriding this Infurrection, and saying, *I have appointed my King upon Sion, the Mountain of my Holiness, or Sanctuary*: So that this Conspiracy was an Attempt also against the true Religion, we see. Now this, we are sure, was no Matter of Concern to *Nimrod*; a Statesman of three Years standing could have parted with it without the least Reluctancy: We have seen this, in a very fresh Instance of a late notable Secretary of State, in our own Country; and *Nimrod*, we presume, was ten times this Man's Superior in every Method of malicious Wickedness. Could this Prince, therefore, but have had the Dominion, *Shem* might have had his Religion and his God, without any Interruption. The Consequence is, that the Association against the designated One, in a religious View, was the Design of the *reprobate Spirits*.

These availed themselves of the violent and ambitious Temper of *Nimrod*, and attempted, by this secondary Means, to have hindered the Destination of *Shem* to the Worship of the one true God, and to have swallowed up the *Peculiarity*, by involving him with his impious Relations: But it was impossible for created Beings to defeat the Counsel of the great Creator. We saw how curiously the inspired *Asaph* had conveyed their Opposition, under the Figure of the Mountains: *Thou art shining bright, more powerful than the rapacious Mountains*. And the Prophet *Habakuk* has

done the same: *He stood and measured the Earth; he beheld and drove asunder* the Nations; and הררי פר the Mountains of Prey were dispersed, the antient Hills did bow (or prostrate) themselves.* Chap. iii. Ver. 6.

In this terrible Storm came the first Gift of Languages to *the Nations*, which was afterwards so scenically represented at the second Gift to *the Apostles*: And though this scenical Representation, at *the second* Gift, has hitherto been unobserved, yet we claim it as an infallible Testimony to the secreted History of *the first*. It is to no End to tell us, that this is new, and that no one has ever said any Thing like it; we know it, and we cannot be ashamed of having discovered it.

It were scarcely worth our while to take notice of the absurd Opinion of *Abarbanel*, in his Commentary concerning the Confusion of Languages, and of the other Rabbins, who have improved the same Thought, unless *Richard Simon*, in his critical History of the old Testament, had followed them in it, and endeavoured to explain away this miraculous Gift, by the same ridiculous Method. These Men would have us to suppose, That the Interruption amongst the Builders arose from want of Terms; and that the Production

* The Prophet, in this Place, has made use of a very vehement Expression, to describe the sudden Separation of the Men by; for, putting his Verb into *Hipbil*, he says, That God made them leap out hastily.

tion of the new Languages was a Work of long Time and Use, before the Men could apply the Sounds they uttered, to excite any distinct Ideas in the Minds of others.

But this, in the first place, is paying but a very indifferent Compliment to the great Patriarchs *Shem, Ham* and *Japhet*, to suppose them such Blockheads, as to have forgot all the Arts and Sciences of the *Antediluvian* World; which the Men before the Flood, no doubt, in all their Luxury had cultivated very largely: And, in the second place, we should be glad to know, how the present Men could possibly have spent forty Years in Building, and yet afterwards, at the last, to be at a Stop for want of Terms? What a Multitude of ingenious Architects must here have been? And yet we may venture to believe, that most of them had clearer Heads than the Men who made this Supposition; for these Things are so ridiculous, such an Outrage to the common History of human Nature, that they cannot even bear the mentioning.

Mr. *Saurin*, however, has taken a very effectual Method to stifle the Impertinence of *Abarbanel* and his *Jewish* Followers: “ Who
“ can imagine, says he, that the first Man
“ and the first Woman learnt to speak by Use
“ and Exercise; and that it was so long a
“ Time before they understood each other,
“ as was requisite for them, in order to agree
“ what

“ what Sounds they would connect to their
 “ Ideas, and to keep in Mind all those Sounds?
 “ The Creation of the first Man and Woman
 “ was a Heap of Miracles: And, doubtless,
 “ the *great Creator* added to all those he had
 “ wrought, in making them out of Nothing,
 “ and forming them after so wonderful a
 “ Manner, that of causing them to under-
 “ stand each other perfectly, from the very
 “ first Moment of their Union. Doubtless,
 “ they spake that Tongue, which they had
 “ thus learned in a supernatural Manner,
 “ when *Adam* gave Names to all living Crea-
 “ tures. How could he have retained those
 “ Names which he himself had given them?
 “ And could he have given them with Wis-
 “ dom, if he had been forced to learn to
 “ speak?”

As to Father *Simon*, we ourselves answer
 him: Have not *the Nations* been gathered in-
 to the Knowledge and Worship of the one
 true God, by the miraculous Gift of Lan-
 guages? How is it possible, then, for a Chri-
 stian Interpreter to misunderstand *Moses* so far,
 as not to see, that, at the Dispersion of the
 Men into *Nations* (consequent to which was
 the universal Loss of it in the *Gentile World*)
 the one old Language was confounded by the
 Gift of new ones? This second Miracle is a
 sufficient Proof, to a *Christian*, of the Truth
 of the first; for they are directly the Coun-
 terparts of each other.

But

But even, without this Evidence, we are certain, from the History of human Nature, that it would be very difficult otherwise to conjecture, how the World should be divided into so many Nations, in so short a Time after the Deluge, without such a Force and Necessity put upon them; and leading them, as I may say, irresistably into it, by the miraculous Division or Allotment of Languages: For we cannot very easily suppose, that the whole World should meet together, to lot out and divide unknown Countries, to canton out themselves into several Nations, by a free and equal Vote, and to number out who, and how many should belong to each Nation, and to name too all the Kings or Princes of each Nation, as it is done in the tenth Chapter of *Genesis*. But no sooner has *Moses* done this, than he immediately acquaints us, in the next Chapter, that the Design of the Men was directly contrary to *all Separation*; and that they engaged in these Buildings, *lest they should be dispersed upon the Face of the whole Earth*. And this, indeed, we must of necessity believe to have been their Intention, if this great Author had not expressly recorded it; for it would be ridiculous to suppose, that the Men should imploy themselves in Buildings for such a Number of Years, and yet all the while determine to forsake them at the last.

 S E C T. XI.

AND now, after this Search, we presume to believe, that we have surmounted that Difficulty which Mr. *Saurin* so justly complained of; and that we are capable of resolving upon this Subject, how the Project of these Buildings, and particularly the *Fortress*, could be so displeasing to God. In the first place, it was a high Presumption in all the Men to determine to keep together, in direct Opposition to the divine Command. *Noah* and his Sons had received the Blessing of God, after the Deluge, in these Words: *Be fruitful, and multiply, and fill the Earth.* When we consider, then, the Case of the Men so wonderfully preserved, and of their Descendants, who were perfectly acquainted with this Preservation; again, the Condition of the Earth, after so terrible a Ruin, and the express Command of God to repair that Ruin; we find it to have been a great Insult to the divine Authority in these Men, to endeavour to hinder all Migration, and presumptuously to determine not to separate. No Men ever were, nor ever can be in such Circumstances again.

In the second place, the Family of *Ham*, led on by *Nimrod*, had designed, by means of

of this Fortrefs, to have oppreffed *Shem* and his Descendants; and fo to have defeated any temporal Superiority which *Noah* had foretold.

In the laft place, the reprobate Spirits, making ufe of the Ambition and daring Genius of this violent Prince, attempted by this means to have overturned the Knowledge and Worship of the one true God, which had been allotted to *Shem*, in the myfterious *Defignation* of the wonderful *Peculiarity*.

The Protection of this *Defignation*, we fay, was the principal Cause of the Difperſion in general; and the violent Invaſion of the *defignated Family* was the Cause of this ſecreted Punifhment in particular; that is, of the terrible Circumſtances which attended this Difperſion, or in which it was conveyed. It was for this, that the Name of the Lord came from far, burning with his Anger, and grievous to be borne: His Lips were full of Indignation, and his Tongue as a devouring Fire: And his Wind as an overflowing Torrent, reaching up even to the Neck, did divide aſunder, to *ſift* THE NATIONS with the Sieve of Vanity, and to be a Bridle in the Jaws of THE PEOPLES, *cauſing them to err*. It was for this, that he thundered in the Heavens, and ſhot out his Lightnings, and diſcomfited them: That he cauſed the Magnificence of his Voice to be heard; that he ſhew-

shewed the Lighting-down of his Arm, with the Indignation of Anger, and with the Flame of a devouring Fire; with Dispersion, and Tempest, and Hailstones. *At the Noise of this Uproar the PEOPLES fled and wandered, at the Lifting-up of himself the NATIONS were dispersed.* Isai. xxxiii. 3.

These Impressions of Terror at the *Dispersion*, like those in *Egypt* before the Erection of the *Theocracy*, had the most proper Tendency to convince *Shem* and his Descendants, of the Infallibility of the divine Promises, in the first place; and, in the second, to fill their Minds with the deepest Awe of the tremendous Majesty of their God. The Effort of the reprobate Spirits was of the same Kind here, as in *Egypt* afterwards, though not permitted to arise to so eminent an Opposition. Yet even this crafty Counsel against the HIDDEN ONES, did in the end sufficiently show, that the Lord was shining bright, more powerful than these *destroying Mountains*; who were dispersed, and forced to bow or submit themselves. Here they attempted privately to defeat the *Designation* of the *Peculiarity*; there, in *Egypt*, it was allowed them, even publickly, to counterfeit the Miracles of the true God at the *Erecting* of this *Peculiarity* into the *Theocracy*, in order to make the Opposition of *Pharaoh* of the highest Obstinacy; that so the Superiority of the *one true God* might be made the
more

more illustrious, in the very Bosom of *Polytheism*. And what more admirable Means than this could possibly have been applied to a People, who *alone* were going to be charged with the Doctrine of the UNITY?

But to this I add, that there was another Reason, why the Contest at the *Exodus* was permitted to arise to such an Opposition, which is this: God being about to take Possession of that Kingdom which he had *allotted* to himself at the *Dispersion* (as we saw in that fine Hymn of *Moses*) being about to take upon himself the Office and Name of a TEMPORAL KING, and to condescend to be regarded by his People, in their wonderful Separation, in the Character of the Supreme Civil Magistrate; nothing could have had so great a Propriety, as this very Opposition, to convince his Subjects of the incomparable Pre-eminence of their *King*, as well as of their *God*. Accordingly *Moses*, in his History of this Contest, has thrown all very deeply into this Shade: He never but once, in the whole Course of it^a, makes mention of the Gods of *Egypt*; and even this he reserved to the last Plague, the Death of the First-born: *I will pass through the Land of Egypt this Night, and will smite all the First-born in the Land of Egypt, both Man and Beast; and*

^a But here, as we said before, he keeps a strict Silence, as to any Opposition from them.

and against all the Gods of Egypt I will execute Judgment^b.

The People at the *Horeb-Contract* having sworn Allegiance to this King, and being bound to a religious Institute established upon temporal Punishments and Rewards, it was a great Part of the Historian's Care, to make a deep Impression of this Kingship. And we see how constantly he returns to this Manage-

^b The Reader will see, in the following Note of *Calmet* upon this Place, how much he and *Bochari* understood of this Matter : “ C'est une ancienne Tradition, qu'au Tems de la
 “ Sortie des *Hebreux* de l'*Egypte*, Dieu fit eclater sa Coliere
 “ contre les fausses Divinitez de ce Pays. Les *Juifs* enseignent,
 “ qu'on vit dans cette Nuit une Punition visible de Dieu contre
 “ les Temples, et les Statues des Deitez *Egyptiennes*. Les Idols
 “ de Bois (disent ils) furent pourries ; celles de Pierre, brisees ;
 “ et celles de Metal, fondues. *Artapan*, dans *Ensebe*, raconte,
 “ que plusieurs Temples furent renversez par des Tremble-
 “ mens de Terre ; et *Trogus* avance, que les *Hebreux* empor-
 “ terent avec eux les Divinitez des *Egyptiens*. *Bochari* con-
 “ jecture, que ce, que les *Egyptiens* racontotent de la Guerre
 “ de *Typhon* contre les Dieux, etoit fonde sur cette ancienne
 “ Tradition. Les Dieux dans cette Guerre furent contrainsts
 “ de se cacher dans divers Animaux, pour eviter la Violence de
 “ *Typhon*. C'est ainsi qu'ils nomment *Moise*.
 “ Nous aimons mieux dire, que Dieu exerça sa Vengeance
 “ contre les Animaux sacrez des *Egyptiens*, en la faisant mourir
 “ par l'Epee de l'Ange Exterminateur ; ou qu'il fit ressentir
 “ la Severite de sa Justice aux Demons, qui etoient adorez des
 “ *Egyptiens*, suivant la Pensée d'*Origenes*. Enfin, il est aise
 “ d'expliquer ce Passage des Princes, des Grands, des Pre-
 “ miers d'*Egypte*, qui sont nommez Dieux en cet endroit,
 “ comme en plusieurs autres de l'Ecriture. Le Seigneur ex-
 “ erça ses Jugemens contre eux, et contre les Premiers-nez,
 “ en les faisant mourir dans le Tems de la Sortie des *Israelites*
 “ de l'*Egypte*. Il n'est pas besoin de prouver ici, que l'*Hebreu*
 “ *Elobim*, et le Latin *Dii*, dans l'Ecriture, signifient souvent des
 “ Princes, ou des Juges. Nous rejettons, comme des Contes
 “ mal-fondez, tout ce qu'on dit des Idoles, et des Temples
 “ renversez dans cette Occasion.

Management in recording the *Exodus*; as if the Contest lay intirely between the King of *Israel* and the King of *Egypt*. By the Force of this Regal Contest it was that he kept the Doctrine of the reprobate Spirits out of Sight; which he was under the strictest Obligation to do, because their History had such an inseparable Relation to the Doctrine of a future State. This being the Commission of the great *Messiah*, who was to put an End to the mysterious Dispensation, by bringing of Life and Immortality to Light; *Moses* was forced, by invincible Necessity, to keep an inviolable Silence, in regard to the fallen Angels, for the preserving the Obligation of his own Institute.

And yet, what an Embarrassment has this very curious History of the *Exodus* created, to Men who would write upon it without sitting down first of all to consider what the *Theocracy* was; and, consequently, without understanding one Syllable of the fine and occult Character of *Moses*, the great Legislator of it? Being struck with Surprise at his Silence upon this Head, they ran themselves into a Maze of wretched Perplexity, and filled the World with a Heap of insupportable Conjectures, in order to reconcile the Inconsistency which they supposed to be in it: Whereas the Truth is, that the whole is wrote with the highest Consistency, though too delicate for their Comprehension.

We

We have, therefore, one reasonable Request to make to Commentators of this Sort; which is, that they would very graciously be pleased to let the Obscurities of *Moses* alone: And, in order to persuade them to this Forbearance, we will tell them this Piece of News, that they have no Occasion to be in any Pain about him. It was impossible for this great Prince to have been inconsistent, or to have been mistaken in any Matter of his Conduct. If, therefore, in the Reading of him, they meet with any Difficulties which they cannot surmount, we beseech them, in the Name of common Modesty, to place them to the right Account; and to believe, that their Understandings can, by no means, reach his. Let them make this Reflexion, that even Men of the slowest Genius may help to perplex and obscure, what it will require those of the quickest to disentangle and elucidate; and, therefore, they have no occasion to spend their Time to this notable Purpose, the creating of Trouble to other Persons. Men in the Dark must unavoidably mistake one Thing for another; and every *beautiful Obscurity* in *Moses* will abundantly show, how impossible it is to judge of the Writings of this fine Author, without a perfect Attention to the *wonderful Peculiarity* which he was concerned for.

Let us take a short View of two Instances, in which the supernatural Agency of these
fallen

fallen Spirits is perfectly understood, though secreted by *Moses*; and these will serve, not only to illustrate what we have now said, but also to confirm our Assertion of their Intervention at *Babel*. The first is that of the Fall of our first Parents: In this History *Moses* could go no further, than to mention the Animal made use of by the Tempter: The second is that of the three fictitious Miracles in *Egypt*; but all he could say of this Matter was only this, that *the Magicians did so with their Incantments*. From these two Facts, even the common Reader has a plain Proof of the Silence of *Moses*, upon the Article of the reprobate Spirits: And we presume to say, that the same was the Case at *Babel*: Nay, I will add further, I will say, that in no Place in all his Writings was he more powerfully, more irresistably confined to keep this Matter at the greatest Distance.

I doubt not, but that the curious Divine has already seen a sufficient Proof of this Intervention, from what has been produced from the *Theocratic* Prophets; but we are coming, in the next Section, to show it in plain History, in the great *Evangelical* One, along with the other Circumstances, which we have engaged ourselves for.

In the mean Time, let us here, in this Place, observe some of the Testimonies and Footsteps of the History of the Dispersion which are to be found amongst the very ancient

tient Writers of the Gentile World: The nearer we can get to *Moses* in point of Time, the more Light are we likely to obtain; and it cannot but be pleasant to us, to compare the sacred and prophane History of so important a Transaction^e.

We will first take Notice of the Account which *Abydenus*, in his *Assyrian Antiquities*, has given of this Matter: *There are those who say, that the first Men who sprung from the Earth, being grown insolent in their Strength and Bulk, and despising the Gods as preferable to them, undertook the Building of an exceeding high Fortification of Towers, where Babylon now stands; that the Work was already near advanced to Heaven, when the Winds, assisting the Gods, overturned the Fabrick upon them; and that the Ruins of these Buildings from thence were called Babylon; and that, when, till that Time the Men had been all of the same Language,*
the

^e The ingenious Writer of the *Travels of Cyrus*, in his Discourse of the Mythology of the Antients, has made this judicious Observation: " 'Tis a common Notion, that all the
" Footsteps of natural and revealed Religion which we see in
" the Heathen Poets and Philosophers, are originally owing
" to their having read the Books of *Moses*. But 'tis impossible
" to answer the Objections which are made against this Opinion. The *Jews* and their Books were too long concealed
" in a Corner of the Earth, to be reasonably thought the primitive Light of the *Gentiles*: We must go further back, even
" to the Deluge. 'Tis surprizing that those, who are convinced of the Authority of the Sacred Books, have not made
" Advantage of this System, to prove the Truth of the *Mosaic* History, concerning the Origin of the World, the universal Deluge, and the *Re-peopling* of the Earth by
" *Noah*."

the Gods sent upon them a tumultuous Dissonance of Speech.

It is impossible to conceive a Word of greater Force and Propriety, than that which *Abydenus*^a has here made use of: He says, What was sent upon them by the Gods, was Πολυθρον Φωνην, a Speech various, and tumultuously clamorous; which, we are certain, must have been the Case with the Men who were surprized with so sudden a Miracle. The Reader sees, that this antient Writer bears Witness to *Moses*, and to what we have drawn from the Prophets, concerning this History. And I would observe, in particular to the learned Divine, that this Πυργων Τυρσις is very nearly allied to the *City of the Fortrefs*, in *Isaiab*, and to the *House of Fortresses*, in *David*, at the thirty-first *Psalms*. Yet *Cyril*, who quoted this History, in his first Book against *Julian*, omitted the Word Πυργων, not knowing what to do with it. *Eusebius*, however, preserved it; and it is from his Preparation of the Gospel that we have taken it, at the ninth Book, and fourteenth Chapter: As also is this of *Eupolemus*, in the seventeenth Chapter of the same Book, as taken

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from

^a Εντι δε οι λεγουσι τους πρωτους εκ γης αναχοτας, Ρωμη τε και Μεγεθι κανωθεντας και δε Θεων κατατρονησαντας αμεινονας ειναι, Πυργων Τυρσιν ηλιστατον αιρειν, ινα νυν Βαβυλων εσιν· ηδη τε αωον ειναι τε Ουρανν. Και τις Ανεμους Θεοισι ζωδοντας ανατρεψαι περι αυτοισι το Μηχανημα των δητα Ερετια λεγεσθαι Βαβυλωνα. Τως δε οντας ομογλωσσους εκ Θεων πολυθρον Φωνην ερεκαδαι.

from *Alexander Polyhistor*, in what he had collected of the History of the Jews: *Eupolemus*, in his Book concerning the Jews of Assyria, says, That the City of Babylon was, first of all, founded by the Men who had been preserved from the Deluge; and that they were Giants; that they built the Tower so famous in History; but this falling down, by the Power of the Deity, the Giants were dispersed over the whole Earth *.

The next we shall produce, is a Testimony of one of the Sibyls, as preserved by *Josephus*, in the first Book of his *Jewish Antiquities*: When all the Men were of one Language, some of them built an exceeding high Tower, as if about to ascend into Heaven by it; but the Gods, sending a Tempest of Winds, overturned the Tower, and gave every one of them his peculiar Language; and upon this Account it was that the City was called Babylon †.

I must here take Notice, that the learned World has had a very just Suspicion of several Passages in the *Sibylline Oracles*, as they appear

* Εὐπολέμος δὲ ἐν τῷ περὶ Ἰουδαίων τῆς Ἀσσυρίας ᾧσι, Πολὴν Βαβυλῶνα πρῶτον μὲν κτίσθηναι ὑπὸ τῶν διασωθέντων ἐκ τῆς Κατακλυσμῆος· εἶναι δὲ αὐτοὺς Γίγαντας· οἰκοδομεῖν δὲ τὸν ἰσορούμενον Πύργον· πέσοντος δὲ τούτου ὑπὸ τῆς τοῦ Θεοῦ Ἐνεργείας, τοὺς Γίγαντας διασπαρῆναι κατὰ ὅλην τὴν Γῆν.

† Παντῶν ὁμοφώνων ὄσων τῶν ἀνθρώπων, Πύργον οἰκοδομήσαντες ὑψηλοτάτον, ὥς ἐπὶ Οὐρανὸν ἀνὰ βῆσσαν· οἱ δὲ Θεοὶ ἀνεμῶς ἐπιτεμψάντες ἀνέτρεψαν τὸν Πύργον, καὶ ἰδίαν ἐκάστῳ Φωνὴν ἔδωκαν· καὶ διὰ τοῦτο Βαβυλῶνα συνεβῆ κληθῆναι τὴν Πόλιν. Lib. I. Cap. 5.

appear in the eight Books which we have at present; but this, that we have mentioned, belongs not to them, neither can it, by any means, be brought into the Reach of this Suspicion; for, in the first place, this is only a Narration of a Matter of Fact, at the furthest Distance from Christianity; and which is mentioned, we see, in common by several other Writers of Heathen Antiquity: In the second place, it is quoted by a *Jew*, writing, and offering his History to the *Gentile World*, (about fifty Years after the Death of Christ) who produces it to *them*, as an antient Testimony from one of their own Writers.

Again let us observe, that this is quoted by *Josephus* only to prove the Veracity of *Moses's* History; he knew of nothing further in it; it was impossible for him, who was involved in the Blindness and Disperſion of *Judah*, even to suspect that the Prophets had given any further Light into this History. Nay, since the Dissolution of the *Theocracy*, no ordinary Christian Writer has ever known, that the sacred Writings did contain either any other Cause, or any other Circumstances of the Disperſion, than that which *Moses* has recorded at the eleventh Chapter of *Genesis*.

Upon the Strength of this Truth, which, we presume to say, is an universal and an undeniable one, I will now produce a Testimony from the *Sibylline Oracles* themselves; in

which, though a Fragment, maimed and imperfect, the principal Cause of the Dispersion will easily appear : It is in the Beginning of the third Book, according to the Edition of them by *Orphoræus* :

Αλλ' οποταν μεγαλοιο Θεου τελωνται ΑΠΕΙΛΑΙ,
 Ας ποτ' επηπειλησε Βρολοις, οι Πυργον ετευξαν
 Χωρη εν Ασσυρη, ομοφωνοι δ' ησαν απαντες
 Και Βελοντ' αναβην εις Ουρανον αστροεντα :
 Αυτια Αθανατος * * * * *

That is,

But when the **THREATNINGS** of the great God are finished,

With which he formerly threatned the Men who built the Tower

In the Land of *Affyria* ; for all Men were of one Language,

And would have ascended into the Starry Heaven :

Immediately *the Immortal* * * * * *

Here follows the Loss, which is very much to be lamented : However, from these Remains we determine, that these *Threatnings* of the great God imply the Designation of the *Absence* of the true God from the *Gentile World* ; which, we see here, was put into Execution at the Building of this Tower. This agrees with St. *Paul*, in his Sermon at *Athens*, where he says, That God *limited the Times which had been before ordained, and the Bounds of their Habitation*. But no ordinary Writer,
 either

either *Jewish* or *Christian*, did ever discover this terrible Mystery, 'till this very Day; the irresistible Consequence then is, that this Fragment belongs to the *Gentile World*. How many Lines of it are lost we cannot tell; however, the latter Part of it is preserved, which contains the History of the Circumstances of the Dispersion very largely, in these Words:

— Αὐτὰρ ἐπεὶ Ἄνεμοι μέγαν υἱοῦ Πύργου
 Ρίψαν, καὶ θνητοῖσιν ἐπ' ἀλλήλοισι ἔριν ὤρσαν·
 Τέτρεχα τοὶ Βαβυλῶνα Βροῖοι Πόλει οὐνομ' ἔδεντο.
 Αὐτὰρ ἐπεὶ Πύργος τέπεσε, Γλῶσσαι τ' ἀνθρώπων
 Παρτοδαπαῖς Φωναῖσι διετρεφον, αὐτὰρ ἀπασα
 Γαῖα Βροῶν πληρέτο μερῖζομένων ΒΑΣΙΛΗΩΝ.

That is, *But after this, the Winds from above cast down the great Tower, and raised a Contention of the Men amongst one another: Upon this Account the Men gave the City the Name of Babylon. But, after that the Tower was fallen, and their Tongues did turn away Mankind from each other, by all Sorts of Languages, the whole Earth was replenished with Men, upon the DIVISION of the KINGS.*

Now, here is the open History of *Moses*, as to the Gift of *Languages*, the Division of the *KINGS*, and the *Overspreading* the Earth; but, then, here is the secret History of the *Pro-*
 This agrees with the Strife of Languages mentioned by *David*, in the thirty-first Psalm.

Prophets too, therefore no ordinary *Jew* could counterfeit this: Besides, this History of the Tempest, as we saw from *Abydenus*, was *plainly wrote* in the Gentile World; but *no-where so* in the sacred Writings of the Theocracy, and, therefore, it was to no Service to borrow it from the Gentile World. The same holds good, as to the rational Impossibility of any *Christian* to have been the Author; for, we want to know, in what Place, either of the Theocratic, or the Evangelical Writers, this History is plainly told? If not, to what End could it be for them to *borrow* and *offer* it to the Gentile World, which had been in Possession of it for so many hundred Years before the Appearance of Christianity?

But, then, as no *ordinary Jew* nor *Christian* could possibly have wrote these Verses, so do we assert, that no *ordinary Heathen* could: That single Circumstance, of the *Division* of the *Kings*, has secured the divine Original of this Testimony; and, therefore, we say, that this is one of those Inspirations, which the Infinite Wisdom did vouchsafe to give *privately* in the Gentile World. These were chiefly conveyed in poetic Extasy, and were so little understood then, as Matters of any divine Importance, that we find all their Poets, in common, invoking their Gods and their *Muses* upon every Occasion; and I doubt not, but that these private Inspirations did, first of all, give Occasion to those Invocations, which

were

were so universally made use of for Ornament afterwards.

The next two Lines do fix the Time of the Dispersion at somewhat further Distance from the Flood, than what we have mentioned; for they say expressly,

Και τότε δὴ δεκάτῃ Γενεῇ ΜΕΡΟΠΩΝ Ἀνθρώπων
Ἐξ οὗ περ Κατακλυσμὸς ἐπὶ νεότερον γένος Ἄνδρας.

Here we see, that this was the tenth Generation, from the Time that the Flood came upon the first Men: So that this was full two hundred Years from the Deluge; at which Time, the Men, by reason of their longer Lives, and the Fruitfulness which God had blessed them withal, in order to replenish the Earth, must needs have been very numerous.

By means of this Fragment, we recover too the true original Import of the Epithet *Μεροπων*, which is so often to be met with in these Oracles, and which is found too in that religious Fragment of *Orpheus* the Divine (as *Clement of Alexandria*, in his fifth Book of *Miscellanies*, did very justly call him) which *Eusebius* repeats from *Aristobolus*, in his *Præp. Evang.* Lib. XIII. Cap. xii. We see plainly, that it signifies here the Men who had the Division of Languages. And I cannot but believe, that *Homer* and *Hesiod* did both of them take this Epithet (as undoubtedly they did many Things else) from *Orpheus*, though

they knew not the Meaning of that great Poet in it: And there is this Reason for their not understanding him, that he, in many Places, was really inspired, whilst they, in every one of their Works, could only affect it.

Having mentioned this curious Fragment of *Orpheus*, I will now produce a Passage from it, in which the Poet has pointed out the Mystery of the *Peculiarity*, and the *Appropriation* of *Abraham*, in a very surprizing Manner; He says,

Οὐ γὰρ κεν τις ἸΔΟΙ Ἰητῶν Μερῶν Κραίνοντα,
Εἰ μὴ ΜΟΥΝΟΓΕΝΗΣ τις ἀπορρῶξ Φύλῃ ἀναθεν
Χαλδαίων.

That is, "For not one of the Men, who
"had the Division of Languages, might see
"the Creator, unless a certain *only-begotten*
"One, who was broke off from the Tribe of
"the *Chaldeans* (by Warning) from above."
The Verb ἸΔΟΙ, which contains this Mystery, has secured this Fragment to the *Gentile World*; for it was never known amongst the ordinary *Jews* or *Christians*, that none of the Men MIGHT SEE the Creator except *Abraham*, till this very Day. *Clement*, who was the first Christian that quoted this curious Passage, could not discern even the *Appropriation* in it; for he understood the Breaking-off from the Tribe of the *Chaldeans* from above, to signify a *Chaldean* by Descent; EITHER
Abra-

Abraham OR *his Son*ⁿ. It may seem very strange, that *Clement* should really know *Orpheus* to be a Divine, and yet could not learn this Piece of Divinity from him. However, he was not alone, for *Grotius* was just in the same Condition: In his Annotations upon the sixteenth Chapter of the first Book of his own *De Veritate Religionis Christianæ*, falling into that gross Absurdity of translating this Testimony into Latin Verse, (whereas Writings of this Sort must be rendered very literally into any other Language) he makes no more of the Breaking-off, than

— *Chaldæo Sanguine cretus* ;

and takes no Notice at all of *Αναθεν*, which is the very Point of the *Appropriation*. And yet he was so unsteady as to say, that *Abraham* is called the *only-begotten One* in the same Sense as at *Isai. li. 2.* where it is said, *Look unto Abraham, your Father ; for I called him ALONE, and blessed him, and increased him.* But I shall show this more forcibly anon.

This being, then, the Case of *ordinary Jews and Christians*, we say, that no *extraordinary* one, that is, no one to whom God did vouchsafe a Revelation of this wonderful Secret, did ever put himself into the Heathen Dress that this Author appears in. The irre-

fistible

ⁿ Μογω γνωθηναι ενι τινι οησι, το γερος Χαλδαιω. ΕΙΤΕ ΤΟΝ ΑΒΡΑΑΜ ΛΕΓΩΝ ΤΕΤΟΝ, ΕΙΤΕ ΤΟΝ ΥΙΟΝ ΤΟΝ ΑΥΤΟΥ. *Clement. Alexand. Strom. Lib. V.*

sistible Consequence then is, that this Passage is of *Heathen Antiquity*, as *Clement* has produced it; and that it is, indeed, no less than one of those surprizing Lights, which the Infinite Wisdom did leave in the *Gentile World*, to bear Witness, in his own appointed Time, to the mysterious Oeconomy; and that the Writer of it, though unknown to himself, was under the Divine Inspiration. If it be said, that this Testimony is more literally plain than any Thing in the *Sacred Writings* of the *Theocracy*, we know it; and, what is more, we know the Reason of it; which is, that this Matter could not be thus told in the *Jewish World*, because it betrayed the Mystery of their unnatural Confinement: Accordingly, we see, the holy Spirit did leave it in the *Gentile World*.

Having secured the internal Evidence of this Passage in the *Orphic Verses*, I will now, for the Comfort of the *English Reader*, show him the Translation of another, which bears Witness to the *Divine Legation* of *Moses*, from the same Fragment. The Poet having said, that there was One self-existent Being, the Creator and Governor of all Things, himself having the Beginning, the Middle, and the End, he adds,

Ὡς Λόγος Αρχαίων, ὡς ΥΛΟΓΕΝΗΣ διαταξεν,
 Ἐκ θεοθεν Γνωμαίσι λαβὼν κατὰ ΔΙΠΛΑΚΑ δεσμῶν.

That

That is, *Such was the Tradition of the Antients, such was the Commandment or Institute of the Man begotten at the Wood (that is, called at the Bush) who received it in Precepts from the Deity, in a Law upon two Tables.*

What an exprefs Testimony is here to the Divine Legation of *Moses* from a Writer in the Gentile World? who says, That the Man called at the Bush did institute the Doctrine of the One God, having received it from the Deity himself, in a Law upon two Tables. But I would observe to the Divine, that even the Expression of the Septuagint is here made use of: *And he gave unto Moses, when he had made an End of communing with him, Τας ΔΥΟ ΠΛΑΚΑΣ.* *Exod. xxxi. 18.*

We have before sufficiently proved, that these Verses must needs have been wrote in the Gentile World, and even these two Lines will show us the same; for it were ridiculous to suppose, that any Thing should be forged, to offer to *Heathens*, which neither *Jew* nor *Christian* have ever, as yet, understood themselves: But this is the Case of one Word in these two Lines, and that a very principal one, I mean *Υλογενης*.

Scaliger, who could not conceive the Delicacy of this Epithet, nor understand how it could possibly be applied to *Moses*, was of Opinion, that an Error had happened in some Transcriber, who had wrote down Λ for Δ ,
and

and that the Word originally must have been $\Upsilon\Delta\Theta\Gamma\epsilon\Nu\varsigma$. He knew very well what to do with this, for it pointed out the Circumstance by which the great Lawgiver received his Name: *The Daughter of Pharaoh called his Name MOSES: And she said, because I drew him out of the Water.* *Exod. xx.* Accordingly, *Scaliger* substituted this last Epithet in the room of the first, which he could not understand, and thus bid fair towards destroying the hidden Delicacy, which secures the Gentile Authenticity of this Testimony: For *Eschenbach*, in his Edition of *Orpheus*, followed him implicitly; and so had *Grotius* before, save only that he made some Apology for it; for, in his *De Verit. Relig. Christ.* Lib. I. Cap. 16. having said of *Moses*, *Nam et Aqua extractum, et duas a Deo Tabulas ei datas, Orphica Carmina diserte memorant*; he adds, *Ut quidem ea emanavit maximus Scaliger; qui Litera vicini admodum ductus mutata, pro eo quod ex Aristobulo Eusebius Præparationis Evangelicæ, Lib. XIII. Cap. 12. citat υλογενς, legere nos iussit υδογενς.* But we must beg his Pardon for this; we are not to be commanded by *Scaliger*, nor himself neither, to part with the first; if they could not understand it, we, at the last, can; and do claim it as the grand Evidence of these two Lines.

And now we shall give that forcible Proof of the Unsteadiness of *Grotius*: It is but at his

his eighty-fourth Note that he embraces this Error of *Scaliger*, and calls it an *Emendation*; it is but here that he says, that this Epithet, *Water-begotten*, does signify his being drawn out of the Water; whereas, three Notes before this, at his eighty-first, he says, the *only-begotten One* does signify the *only-called One*. How capricious is this? Can any Divine believe, that *he* had any Certainty in the *first* Instance, who could break off in such an arbitrary Manner in the *second*? Is it possible, I say, to suppose, that *Grotius* could perfectly see the prophetic Style in the *first* of these Epithets, and know assuredly, that the only-begotten One did signify no more, than the only-called, or chosen One; and yet, but at the Distance of three Notes, to have forgot all this, and to have been unable to discern the prophetic Style in the *second*? This were impossible; so that here he has betrayed himself very fully; as every Interpreter must, of necessity do, who has no fixed Principles to build upon: He may, in some Places, guess aright, but then it will be more than he himself can determine.

Thus have we, by the Force of this Inquiry, recovered some very curious Matters from Gentile Antiquity; and the very same Means, which brought them to Light, has effectually secured the Veracity of their Quotation. We have likewise restored this great Testimony from the *Orphic Verses* to its full Strength,

Strength, by delivering of it from the rigid Authority of *Scaliger*, and from the wavering Uncertainty of *Grotius*: And this we esteem to be no small Attainment. The same Force, when applied to many Passages in the *Sibylline Oracles*, will discover many internal Evidences of their proper Origin, many illustrious Marks, which an *ordinary* Christian could no more counterfeit, than he could understand the Book of *Revelation*. And yet, for want of knowing the *Mystery* of the Theocracy, many Passages have been rejected for the Clearness of their Evidence, which Clearness of Evidence, nevertheless, may sometimes be the proper Mark of their *Gentile* Authenticity (as we saw in that Testimony of *Abraham*) and may prove them to be no less than what their Name does import, that is, the Counsels of God.

I will add but one short Testimony more, concerning the Dispersion, and that is from *Hesitæus*, which *Josephus* has quoted, and subjoined to that Testimony from the *Sibyl* which we have seen before: "*Hesitæus*, says "he, makes mention of the Plain called "*Shinar*, in *Babylonia*, in these Words: *The* "*Priests, who were preserved, taking with* "*them the sacred Things of Jupiter the War-* "*rior, came to Shinar in Babylonia!*" This is but a small Quotation, and yet it contains a great

¹ Τὸν δὲ ἱερὸν τοῦς διασωθέντας τὰ τοῦ Εὐαγγελίου ΔΙΟΣ ἱερῶμα καὶοντας, εἰς Σεννααρ τῆς Βαβυλωνίας ελθόν.

a great History; for, if we put it into the Language of holy Scripture, it will appear to be this: *The consecrated Ones*, who were preserved, carrying with them the *Worship* of the *Great God of Hosts*, came into *Chaldea*. And this bears Witness to our principal Cause of the Dispersion.

These few, which we have chosen out of many Authors in the *Gentile World*, because of the first Rank which they hold in Antiquity, do abundantly bear Witness to what we have drawn from the occult Writings under the *Theocracy*, concerning the Circumstances with which the Dispersion was made^{*}.

They

^{*} This mutual Agreement between the antient sacred and profane History, concerning the Ruin and Devastation of these Buildings, is greatly confirmed by the fruitless Attempts which modern Travellers have made to discover some Traces of them. We cannot, indeed, but wonder, how *Rainwolf* and *Della Valle*, in direct Contradiction to the very antient Testimony of *Abydenus*, *Eupolemus*, and the *Sibyl* in *Josephus*, could possibly suppose, that this Tower was still to be seen. What *Herodotus* has said of a Tower, that was built in the Midst of the Temple of *Belus*, is so far from giving any Encouragement to such a Search, that it is, indeed, a Confutation of the Vanity of such a Curiosity. It were ridiculous to suppose, that so exact an Historian, who had been upon the Spot, should have passed over in Silence a Work of such celebrated Antiquity; should have given no Account of a City and a Tower, which, together, employed all the Men in the World, for so many Years, in building them: It was impossible for him to be thus incurious. The Reader, however, may see what modern Travellers have related concerning this Matter, in the first Volume of the *Universal History*, printed for *Osborne and Millar*, Book I. Chap. 2. at the fourth Section; the Compilers of which, seeing how much they differed in the Accounts of it, did very reasonably conclude their Section in these Words: "We have inserted, in the Notes, Abstracts of the several Accounts; but
" must

They prove too, that *Moses* himself did, indeed, leave the Whole of this History contracted in one single Word, which, in our own Language, does signify Dispersing by Dashing, or Breaking in Pieces; and, yet, did secure himself, by the inimitable Management of putting it first into the Mouths of the Men themselves; by which fine Artifice it has lain concealed from the Eyes of both *Jews* and *Christians*, for above these three thousand Years; from the Day that he wrote it, 'till the Day of this Explanation of it.

This single Instance may serve, in the room of a thousand Witnesses, to convince us, what a perfect Master this great Prince was, who could, with so much Ease to himself, escape us all for such a prodigious Period of Time. Again, it shows us how very circumspect and diligent we must needs be, whenever we attempt to investigate any of his curious Obscurities. The ingenious Reader has seen, at how dear a Price we have purchased this Jewel from him, and how deep a Search into the Prophetic Writings it has cost us to recover it. Having ventured upon this Search alone, we knew that, of course, we must labour the more; but, after that we had once got a Prospect of this plentiful Harvest, we immediately determined to reap our Fill:
And

“ must acquaint the Reader, that they do not, any of them,
“ seem to us to be the Remains of the original Tower, but
“ rather some later Structures of the *Arabs*.”

And though, from the total Blindness, (and, consequently, the universal Silence) of the Commentators in this Case, we went forth with Weeping at the first, yet are we returned with Rejoicing at the last, and have brought our Sheaves with us.

Another Observation I would make, which is, That, as we have need of every Assistance to the Study of this great Author, so there are many curious Testimonies which the Holy Spirit did privately leave in the Gentile World, on purpose to bear Witness to, and to illustrate the publick Revelation in the Theocracy, when once their Meaning should be perfectly seen. These, when diligently sought out by the learned and ingenious Divine, and skilfully applied to the Theocratic Prophets in their original Language, will discover such Beams of heavenly Light, as will at once both dazzle and astonish him; and, if he will but produce them in plain and familiar Language to the common Reader, they will pour a Load of Contempt upon the sorry Ignorance of our half-learned Sceptics.

To this I add, that this is a Study most worthy the Pains of an ingenious Man, and which cannot fail of recommending him to the Esteem of the *really great* and worthy Part of Mankind. And such an Esteem as this (second to none, but that of the great Creator) will powerfully animate the generous Mind to advance still further in these beautiful
Q
Studies;

Studies: Will fill it with that amiable Degree of Peace and Happiness, which they, who are engaged in the slavish and contemptible Pursuit of the Approbation of *nominal great Men*, must for ever despair of; since they have advanced so far towards that consummate State of human Wretchedness, as to have Attendance and Dependance be their Fate.

But to return to *Moses*: Surely, the more we discover of this great Lawgiver, the more shall we see the incomparable Excellence of his Writings; the more shall we perceive that curious Truth which he so finely told his People: *The Things which are hidden belong unto the LORD our God: But those Things which are revealed belong unto US, and to our Children for ever, that we may do all the Words of this Law.* Deut. xxix. 29. What a Management is here? Can the Mind of Man conceive any Thing more delicate than this? The ingenious Divine sees plainly that this Passage may be read securely three thousand Years more by the Generality of Readers.

We have before said, that the more we discover of *Moses*, the more shall we understand the *Theocratic Prophets* that came after him; and we must now add, in plainer Language, that this is the only Method by which we can perfectly understand the *second* great Lawgiver.

The

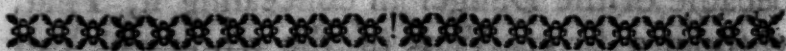
¹ *Grotius* could not discover one single Glimpse of this Delicacy: He says, the Meaning of *Moses* is this, *Quæ ante penes se retinuerat Deus, illa nobis patefecit, ut haberemus Normam ad quam componeremus Vitam.*

The common Preacher must hear this Truth, because of the Danger in concealing it, That, without a strong View of the whole, he can possibly see no more of the *curious* Preaching of *Jesus*, nor of the *fine Obscurities* which so perpetually occur in the Writings of his Evangelists, and of the Apostles, than a School-Boy of sixteen Years of Age can do. Let him hear St. Matthew : *All these things spake Jesus unto the Multitude in Parables, and without a Parable spake he not unto them : That it might be fulfilled which was spoken by the Prophet, saying, I will open my Mouth in Parables, I will make gush out^m the things which have been hid from the Foundation of the World.* Matth. xiii. 34, 35.

Q 2

S E C T.

^m Επεξεργασίαι Scaturiam. This Expression alludes to that emblematical Miracle of *Moses's* striking the Rock in the Wilderness, the mystical Importance of which we have before taken Notice of. It is not easily rendered in our Language, but the Meaning of it is, *I will break up as a Fountain the Things which have been hid from the Foundation of the World.* This Foundation signifies here the Founding of the World into States and Governments, and not the Creation of it. Thus St. Paul, in the End of his Epistle to the Romans, says, That the Gospel was the Revelation of the Mystery which had been kept silent in the Times of the AGES. Again, in his Epistle to the Colossians, he calls it, *The Mystery which had been hid from the Times of the AGES, and of the Generations.* Chap. i. 26. Thus again, to the Ephesians, *The Mystery which had been hid from the Times of the AGES.* Chap. iii. 9. Lastly, he tells the Corinthians, That the first Christians were those upon whom the Ends of the AGES were come. 1 Cor. x. 11. All these are Witnesses to our principal Cause of the Dispersion; and prove that this wonderful Mystery bore Date from that grand Æra, *The Division into Nations*: As the same great Apostle had said before, in his Sermon at Athens.



S E C T. XII.

WE are now coming to fulfill our Promise, and to confirm our Interpretation of the *Theocratic* Prophets by the Testimony of a great *Evangelical* one. This Confirmation will call for the utmost Force of this Inquiry; and the learned Divine will immediately see that we are going to put it to a fiery Trial, when once we have told him, that this great Prophet is no other than St. *John*; and that the Part of his Writings, from whence we are to produce this grand Confirmation, is no less than his Book of *Revelation*. We have not even dared to mention this Author by Name before, lest we should have raised a Prejudice in the Minds of some Readers against this Inquiry during the Course of it: And even now, at the Conclusion of it, we are by no means entirely delivered from such a Suspicion. We are perfectly sensible, that the Manner in which this wonderful Book has been hitherto attempted, has been so highly dissatisfactory to the ingenious Divine, that it might have been well accounted the Sign of a desperate Cause to make the least Mention of any Assistance from hence. For what Evidence could be produced, what Conviction

tion could be reasonably offered, from a Book, which does itself stand in need of the greatest Explanation of any amongst the sacred Writings, and which has been given up, by many eminent Divines, as unsearchable till the Time appointed?

It was highly expedient, therefore, for us to impose this Silence upon ourselves, and to reserve the whole Body of our other Evidence entire, in order to make a Trial here. And if it should succeed in this Trial, if it should produce an Explanation of some Part of this hitherto-invincible Work, agreeing with *Moses* and the Prophets, with *Jesus* and his Apostles, it will itself in return receive a most glorious Confirmation: A Confirmation resulting from the indissoluble Harmony, and the wonderful History of the *temporal peculiar*, and of the *lasting universal* Kingship of God. By means of this Reserve, the Reader will become acquainted with this Explanation in the same Method and Order of Time that the Author himself has been able to obtain it. It was not till we had well established our Opinion, by the joint Evidence and Harmony of the whole Course of the other sacred Writers, that we could adventure even to think of this most mysterious Book; which, as it is the last in the sacred Canon, so must it be attempted last. The Infinite Wisdom has collected, as I may say, the whole Spirit of the antient Prophets into this, which is the

ast great Gift bestowed upon Mankind : They are the Alphabet of the Language of this great Prophet, and it is impossible, according to the natural Course of common Christianity, to read *him*, without a most diligent and curious Search into *them*. This must of Necessity be the Method, to preserve all our most difficult Experiments upon them, in order to come at any Ease from him. So wonderful is the Harmony, and so irresistible is the Force of the internal Evidence in the moral Creation ; such a Chain of Dependence is there in these great Works of God, that, without the Recovery of those Forces which we have so diligently collected and raised at the first, it was altogether impossible to have made this Discovery at the last.

We have before, in taking Notice of the mystical Importance which the wonderful History of the seperated People did contain, we have, I say, observed to the unlearned Reader, that the Word *Babylon* was only the *Greek* Translation of the *Hebrew* one *Babel*. St. *John*, therefore, writing this great Book of Revelation in *Greek*, and at such a Distance of Time from the Dispersion, could safely make mention even of the Name of *Babel*, seeing that the whole of this secreted History, and this tremendous Mystery, was to be left upon Record in apocalyptic Vision. We see from Fact how safely he could do it, since no one Man in the World has ever understood him till this very Day.

And

And yet, if we pursue the Method which we before made Use of, in explaining that beautiful Parable in the fourteenth Chapter of *Isaiab*; if, instead of *Babylon*, in this Book we read *Babel*, we shall immediately get Sight of this grand Treasury of the Prophets, into which the Mass of the Riches of the Holy Spirit has been so long gathered, and so secretly deposited. For I would ask this Question, Can any Truth be more notorious than this, that, when the everlasting Gospel was preached to those who dwelt upon the Land, (*i. e.* the *Jews*, to whom it was first offered) and to every Nation, and Tribe, and Language, and People, that then *BABEL*ⁿ was fallen, that great City, because she made all the Nations

Q. 4

I know not for what Reason, nor by what Authority, *Arias Montanus*, in his Edition of the New Testament, which he published with his own Translation substituted in many Passages in the Room of the *Vulgate*, did leave out the Word *OTI*; unless it be that the infallible Church of *Rome* (with that Giant Papist *Jerom*, one of the chief Pillars of it) did determine, that by *Babylon* in this Book was meant *Rome*. This great Doctor amongst them 1300 Years ago, in his Epistle to *Marcella*, wanting to draw her out of *Rome* into the *Holy Land*, had sufficiently done this Business, and fixed the Sense of the *Latin Church* as to this Matter: Which Sense, belike, was a very good one 'till within these two hundred Years, when the *Reformed* began to use it very forcibly against the *Romanists*, and to make them very heartily sick of it: However, as they could not disclaim it, (being fast bound in their precious *Infallibility*) they fell upon every Method of softning the History belonging to *Babylon* in this Book: A notorious Specimen of which the Divine will see in the Omission of two very forcible Words in this eighth Verse, by *Montanus*, who reads it thus, Επεσεν επεσε Βαβυλων η μεγαλη εκ τε Οινυ τε Θυμας της Πορνειας αυτης πεποιμενη ΠΑΝΤΑ ΤΑ ΕΘΝΗ.

Nations drink of the Wine of the Wrath of her Fornication? Rev. xiv. 6, 8. Was it not then that that illustrious Prophecy of *Isaiah* was fulfilled, in which it was foretold that God would *destroy the Face of the Covering cast over ALL the PEOPLES, and the Vail that was spread over ALL the NATIONS?* *Isaiah* xxv. 7.

Since this Truth, then, is undeniable, and yet could only be recovered by an Inquiry of this Sort; since we have led the Reader thus gently by the Hand, to look at this familiar Interpretation of only two Verses in this mysterious Book; an Interpretation resulting from the History of the Heathen and Christian World, and explanatory to both; since we have done this, I say, we may presume to believe that the ingenious Divine will venture to bear us Company a little further. In order to encourage him to it, we promise before-hand not to trouble him with every Matter which we believe ourselves to have discovered in this Book. This is neither our Business nor our Intent at present; all that we have to do, is to regard the History and Subject of our own Inquiry, to illustrate and confirm this. We shall confine ourselves, therefore, to the secreted History of the terrible Circumstances with which the Dispersion was made; to the tremendous Mystery which it contained; to the Apostasy of the ten Principalities in the Theocracy; and to the Contest

in *Egypt*. What we have asserted, concerning each of these, we hope to produce in a very short and familiar Explanation.

We shall begin with the Contest of *Egypt*, which was preparatory to the Erection of the *Theocracy*. We have before said, that the Miracles at the *Exodus* were performed by Angels, and given a Reason for the Silence of *Moses* in Regard to this Particular. In this last great Prophet

By *familiar Explanation*, we mean one arising from the sacred Writings; for we have not been able to find any other. We could not discern the Removal of the *Papedom* from *Rome* to *Avignon*, and all *Europe* excommunicated in its Turn by the *Anti-popes*. We could find nothing of the History of *Germany*, as we have before said; how the *Bohemian Churches* were persecuted by the *Papists*, how the *Pope* and *Emperor* sent Forces to destroy them. We could not see the *Masacres of Paris* and of *Ireland*, the *Inquisition*, nay, not even the *Spanish Armada* itself, in this wondrous Book. We know no more of these Things here, than whether the *Pope* dined last Week at the *Belvidere* or every Day at the *Vatican*. In short, we have not danced one Minute over the *Alps*, and the next over the *Apennine*, and wrote down any Thing that fell in our Way for the Interpretation of any Part of this curious Revelation. The ingenious Tribe, therefore, of Examiners and Answerers by Profession will scarcely be able to make that polite and very learned Reflection, which one of them bestowed upon the *Divine Legation*, "You know very well, (says he) our old Friend Mr. P***; he calls Mr. Warburton's Book a learned Romance."

We could, indeed, very easily have wrote a Romance this Way, but then we should want the other Word. For neither our old nor our new Friends would dare to call it a learned Romance. Besides, the World has long since had enough of this Manner; the learned Reader knows well where to meet these Romances in Abundance; and if the unlearned one has any Curiosity to see these pretty Histories, he may find them in a Book called *The Scripture Preservative, against Popery; being a Paraphrase, with Notes, on the Revelation of St. John*, written by one Mr. Pyle; who has patched up a Volume out of them, and by their Means has been able to write a PARAPHRASE upon every Verse in this mysterious Revelation.

Prophet we find a large Account of them. The seven Spirits which are before the Throne of God, Chap. i. 4. are the seven great Angels, by whose Ministration the Destination of the Peculiarity was protected, from the Dispersion of the Nations to the utter Dissolution of the Theocracy; being appointed, by the Divine Will, to oppose the seven Chiefs of the apostate *Elobim*, which are here in this Book described by the seven Heads of the Beast, and by the seven Mountains or Kings. At Chap. iv. 5. it is said, *That the seven Lamps of Fire burning before the Throne of God are the seven Spirits of God.* Again, Chap. iv. 6. *That the Lamb which was slain had seven Horns and seven Eyes, which are the seven Spirits of God sent forth into all the Earth.* Thus again, at Chap. viii. *I saw the seven Angels which stood before God.*

In like Manner the Prophet *Zechariah*, Ch. iv. had a Vision of seven Lamps, which, at the tenth Verse, are said to be *the Eyes of the Lord, which run to and fro through the whole Earth.* And now we can see the whole Beauty of that Passage in the 103d Psalm, where *David* calls upon these superior Angels to celebrate the Lord: *Bless the LORD, ye his Angels, who excel in Strength, who perform*

¶ We cannot read the two following Lines in the *Orphic Verses* without Admiration:

Σὺ δὲ Θρόνῳ πυροῦντι παρῆσιν ΠΟΛΥΜΟΧΘΟΙ
Ἀγγελοι, οἱσι μεμνηε Βροβοις ΩΣ ΠΑΝΤΑ ΤΕΛΕΤΑΙ.

his Commandment as soon as ye hear the Voice of his Word. This Helps us again to a clear View of the Meaning of *Asaph*, at the 78th Psalm, where he says, that the People in the Wilderness were fed with Manna by the Ministry of these great Angels, *Every one did eat the Bread of the mighty Ones*, 25th Verse; that is, Angels, as the *Chaldee Paraphrast* rightly explained it.

This will bring us to a perfect Sense of these great *Elohim*, where we find them in any of the Prophetic Writings under the old Covenant. These were they who promulged the Law at Mount *Sinai* with so much Terror; as *St. Stephen* and *St. Paul* very expressly have told us; these were they who performed the Wonders in *Egypt*; who delegated *Moses* at the Bush; who appeared to the three great Patriarchs, *Abraham*, *Isaac* and *Jacob*; these are they who punished the infamous *Sodom*; and, to mention no more, these are they who performed the *Dispersion*. These seven great Angels were emblematically represented by the seven Lamps in the Golden Candlestick of the Tabernacle; which Lamps, we are told by *Moses* very curiously, were typical: *Look thou make them after their Pattern which was shewed thee in the Mount*. *Exod. xxv. 40.*

Again, in the Writings under the new Covenant, we find, that when God, in the Fullness of Time, was pleased to reveal the extraordinary Conception of *John the Baptist*,
the

the great Angel sent upon this Commission expresses himself thus to the Father *Zechariah*; " I am *Gabriel*, who stand in the Presence of " God, and am sent to speak unto thee, and " to tell thee these glad Tidings. *Luke i. 19.* Thus *St. Paul* charges *Timothy* before God and the *Lord Jesus Christ*, and the ELECT ANGELS. In short, we find here in this last great Prophet, throughout his *Apocalyptic Visions*, such a frequent Mention of these Angels and their Ministry, that we cannot be mistaken in supposing that these seven principal created Beings have administered the whole Dispensation under the wonderful Peculiarity, in Subordination to the glorious Son of God.

Having said thus much of these seven superior Angels (according to what is revealed to us in the sacred Writings concerning them) we come now to shew their Agency and Contest with the reprobate Spirits in *Egypt*; in which, as the fine Writer of the Book of *Wisdom* says, *Moses withstood the DREADFUL KINGS in Wonders and in Signs.* This Agency of theirs

It is not amiss to our Purpose, to take Notice of the Opinion of the *Jewish Doctors*, concerning the Difference in the Usage of the two Words, *Jehovah* and *Elohim*. In Addresses of Mercy and Loving Kindness, they say, that God was pleased to be called rather by the first of these Names, but in those of Execution and Sentence by the last of them. The Christian Divine sees, that this is as near to what we have said, as Men in their Circumstances can well come, who cannot possibly discover the curious Design of *Moses* in joining a Verb singular to the Noun plural.

is recorded in the sixteenth Chapter, where they are shown to St. *John*, as then receiving their Order from God. The Apostle says,

1. And I heard a great Voice out of the Temple, saying to the seven Angels, Go your Ways, and pour out the Vials of the Wrath of God upon the Land.

2. And the first went and poured out his Vial upon the Land; and there became a noisome and grievous Sore upon the Men who had the Mark of the Beast, and upon them who worshipped his Image.

3. And the second Angel poured out his Vial into the Sea; and there became Blood like that of a dead

This was the Plague of Boils and Blains, which is pointed out to have fallen only upon the *Egyptians*. Thus Moses; *It became a Boil breaking forth with Blains upon Man and upon Beast. And the Magicians could not stand before Moses, because of the Boil: For the Boil was upon the Magicians and upon all the Egyptians.* Exod. ix. 10, 11.

This was the turning of the Waters into Blood. *Moses* has explained this Sea in which every living Animal died; by him we find that

The *English* Reader will see, in Mr. *Pyle's* Book, that the "first Plague is the Hatred, Discords, Contempt, and Shame falling upon the Church, (that is, of *Rome*) through the Indulgence of Ecclesiastical Pride and Luxury, Avarice and Debauchery." The second Plague, he says, denotes the infinite Loss of Christian Blood spilt in the first Holy Wars, falsely so called.

dead Man; (that is, corrupt) and every living Animal died in the Sea.

3. And the third Angel poured out his Vial upon the Streams and Fountains of Waters; and there became Blood.

5. And I heard the Angel of the Waters say, Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast decreed these Things.

6. For they have shed the Blood of the Saints^a and Prophets, and thou hast given them Blood to drink;

that it was their great River the Nile: *And all the Waters that were in the River were turned into Blood. And the Fish that were in the River died: And the River stank, and the Egyptians could not drink of the Water of the River. And there was Blood throughout all the Land of Egypt.* *Exod. vii. 20, 21.*

This Plague too, we see, fell only upon the *Egyptians*; as an apposite Punishment for their throwing the Infants of the sacred People into the River. Thus the fine Writer of the Book of *Wisdom*; *Instead of a Fountain of running Water, they were troubled with corrupt Blood, for a manifest Reproof of that Command whereby the Infants*

^t "The third Plague shows the same Loss in the second Holy War. As ALSO the Deaths of Multitudes of the *Romish* Clergy, in their Attempts to persecute and destroy the "early Protestant Churches." *Pyle*. What an expeditious Way of travelling is here? But this Jump out of one Quarter of the World into another, the Reader must know, is made on purpose for to account for the 5th, 6th, and 7th Verses, where he says, "Here are interspersed Thanksgivings to divine Providence for so just a Retribution."

^u By the Word *Saints* is meant the sacred People, as in the Book of *Wisdom*: *And when they had determined to slay the Babes of the Saints, one Child being cast forth and saved, &c.* Chap. xviii. 5.

drink ; for they are
deserving.

7. And I heard
another out of the
Altar say, Even so,
O Lord, thou God
Almighty, true and
righteous are thy
Judgings.

8. And the fourth
Angel poured out
his Vial upon the
Sun ; and Leave was
given it to scorch
the Men with Fire.

9. And the Men
were scorched with a
great Scorching, and
they blasphemed the
Name of the God
who hath Power over
these Plagues : And
they

fants were slain. Wisd. xi.
6, 7.

This Plague was per-
formed from the Element
of Fire, which was let
loose upon the *Egyptians* in
that terrible Storm, when
the Lord sent Thunder and
Hail, and the Fire ran
along upon the Ground :
*So there was Hail, and Fire
mingled with the Hail, very
grievous, such as there was
none like it in all the Land of
Egypt, since it became a Na-
tion.* Exod. ix. 24.

Agreeable to this the Book
of *Wisdom*; For the ungodly
ones, that refused to know
thee, were scourged by the
Strength of thine Arm; with
strange Rains and Hails, and
were persecuted with Tem-
pests

“ The fourth Plague describes the bloody Wars caused
“ by the Insults of the *Popes* against the Christian Princes ;
“ with the Ravages upon *Italy*, and the *Popes* themselves ”
Pyle. Here we are got into *Italy*, but this is no resting Place
for us, for in the next Plague, at the tenth Verse, we are to
set out for *Avignon* in *France*.

they repented not, to give him Glory.

pests which they could not avoid, and were consumed with Fire. For what is very much to be wondered at, the Fire had a greater Force in the Water, that quenched every thing. Chap. xvi. 16, 17.

10. And the fifth Angel poured out his Vial upon the Throne of the Beast; and his Kingdom became darkened; and they

This is the Plague of Darkness, which is here again pointed out very distinctly as only fallen upon the Egyptians. Thus Moses tells us; *There was a thick Dark-*

This is very expressive of Egypt, and shews that Idolatry was greatly eminent there at the Time of this Contest, agreeable to all History both sacred and prophane. This Kingdom at that Period was the grand Nursery of Polytheism; and, therefore, all these miraculous Inflictions upon it were an incomparable Means to purge and terrify the peculiar People, who were going to be shut up with the Doctrine of the UNITY. We may observe, that this Miracle was very emblematical of the different Cases of the Theocracy and the Gentile World; and the Writer of the Book of Wisdom has touched it with great Delicacy, though at a Distance, when he gives a Reason why Egypt was punished, with Darkness: *For they were worthy to be deprived of Light, and imprisoned in Darkness, who had kept thy Sons closely shut up, by whom the uncorrupt Light of the Law was to be given to the World. Chap. xviii. 4.* The ingenious Divine will see that this is very curiously done, and must needs have been wrote by a very great Writer.

This fifth Plague, we are told in Mr. Pyle's Book, "denotes the Schism of the Anti-popes; the Scandal and Contempt it brought the corrupt Church into; with the Wars against Italy, and the Slaughter of the Clergy by the Germans, Spaniards, &c." By his *et cetera*, we see it denotes a great deal more of this Sort of History, notwithstanding he left off here. It may be, he was willing to leave himself enough for the sixth Plague at the twelfth Verse, which does indeed outdo all the other Outdoings; he says, it foretels "the Depopulation of the Grecian Parts of the corrupt Christian Church, by the Wars and Con-

"tentions

they gnawed their
Tongues for Pain.

Darkness in all the Land of Egypt three Days. They saw not one another, neither rose any from his Place for three Days. But all the Children of Israel had Light in their Dwellings. Exod. x. 22, 23.

11. And they blasphemed the God of Heaven, because of their Pains and of their Sores; and they repented not of their Deeds.

Thus, again, the Writer of the Book of Wisdom; For the whole World shined with clear Light, and none were bindred in their Labour: Over them only was spread an heavy Night; an Image of that Darkness which should afterwards receive them: But yet were they unto themselves a greater Burthen than the Darkness. Nevertheless thy Saints had very great Light. Chap. xvii. 20, 21.

12. And the sixth Angel poured out his Vial upon that great River the *Euphrates*; and the Water thereof was dried up, that the Way of the Kings of

This is the dividing of the Red-Sea for the $\alpha\lambda\phi\omega$, the Passage of the sacred People. The Princes of the twelve Tribes are here called Kings, and of the East, or Sun-Rising; that is, who of R

*tentions amongst the Christians themselves, with the total "Slavery of them under the Ottoman Turkish Power. ALSO the "great Progress of the Reformation in the Western Parts." We may wonder what sort of Romance the Examper, with his old Friend Mr. P***, would have made of this?*

a The learned Divine is well acquainted with the Importance of the Word $\pi\alpha\upsilon\varsigma$ in the Jewish Theology; the ancient Hebrew

brew

of the *East* might be prepared.

13. And I saw three unclean Spirits, like Frogs, come out of the Mouth of the Dragon, and out of the Mouth of the Beast,

had the Light of Revelation: As is explained below.

These are the three fictitious Miracles, the last of which was that of Frogs; which seemed to be performed by the false Prophets, or Magicians; but were

bro Doctors did reckon it one amongst the Names of the *Messiah*. Hence proceeded their many particular Notions concerning the East. Whether these were founded wholly upon the Prophecies of *Zachary*, where the Septuagint has rendered *Id's* *Avnp* ANATOA^H *ovoμα αυτω*, *Behold the Man whose Name is the EAST*, Chap. vi. 12: Again, *Id's* *εγω εγω τον δουλον μου* ANATOA^HN, *Behold I send my Servant the EAST*, Chap. iii. 8: Or whether that Prophecy in *Malachi* did help to establish these, where the *Messiah* is called the *Sun of Righteousness* which was to arise, we shall not here enquire.

'Tis sufficient to say in general, that this Figure, *the East*, is made use of in the prophetic Style to describe Revelation, or the *moral Light* of God, by the Course of the *natural Light* which he has appointed in the Heavens. Thus the inspired Father of *John* the Baptist, in that fine Hymn recorded by *St. Luke*; *Through the tender Mercy of our God; whereby Ανατολη the East, or the Sun-rising, from on high hath visited us. To give Light to them that sit in Darkness, and in the Shade of Death; to guide our Feet into the Way of Peace.* Chap. i. 78, 79. And, surely, this is the richest Imagery in the whole visible Creation, by which the beaming Glory, the resplendent Brightness of Revelation can possibly be depainted. The Appearance of the Morning-Light has fired the Imagination of every Poet, and produced us some of the most beautiful of their Descriptions: All which may serve to raise in us a more elevated Idea of the transcendent Brightness of Revelation, which has, to use the Words of our own great *Milton*,

———— with rosy Hand
Unbarr'd the Gates of Light.

Beast, and out of the Mouth of the false Prophet.

14. For they are the Spirits of Devils working Miracles, which go forth unto the Kings of the Earth and of the whole World, to gather them together to the Battle of that great Day of the Almighty God.

15. Behold, I come as a Thief, (that is, suddenly). Blessed is he that watcheth and keepeth his Garments, lest he walk naked, and they see his Nakedness.

16. And

were done by the Agency of the reprobate Spirits.^b

The same Spirits, we are told here in this Verse, did gather the Kings of the whole World to that terrible Day of the Dispersion; which is here called the Battle of that great Day of the Almighty God. This is very forcible, and very expressive of this great Transaction: For though the *Promulgation* of the *Decalogue* had every necessary Circumstance of Terror, yet these Circumstances were only visible to one People; whereas those at the Dispersion were exhibited to all the Men in the

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World.

^b The thirteenth and fourteenth Verses are "a Prediction of the grand Efforts to be made by the Agents and emissaries of the corrupt Church Powers, to stir up the Christian Princes to suppress and persecute the Reformers. The full De-feat of which wicked Enterprizes is shewn by the seventh and last *Vial*, or *Plague*, under the Image of a fatal Battle, ending in the Fall of this idolatrous Power." What an unlucky Mistake was this? For, as it happens, the Ending of this Battle was the Beginning and *Rise* of Idolatry, not the *Fall* of it. Here it is, however, that we find the Massacres of *Paris* and of *Ireland*, the *Inquisitions*, and the *Spanish Armada*; which are to shew us, belike, who are meant by the unclean Spirits, that gather the Princes of the Earth to Battle against God. *Pyle*, p. 130.

^c It is somewhat strange that *Bexa*, who very justly did render Αἰσχυνος *Pudenda*, could yet see nothing from it: Nay, should even think it impossible to reconcile this Verse to this Place.

World. The History of which now follows, to the End of the Chapter; save only, that the *Designation* of *Sbem* is related at this fifteenth Verse, with the Circumstance of *Noah*, from whence *Moses* has recorded his Blessing.

16. And they gathered them together into a Place called in the Hebrew Tongue *Armagedon*.^d

Here is the Intervention and Instigation of the reprobate Spirits, as we before asserted; they gathered the Kings.

17. And

And

Place: He says, "*Hic ingenue fateor videre me non posse quoniam satis conveniat totus hic Versiculus huic Loco.*" And again, "*Quivero sit factum ut in hunc Locum irrepserit, conicere nondum potui.*"

But, to leave this worthy Man, let us return to our travelling Interpreters. These were all at a dead Stop with this Nakedness and the Garments: *Pyle*, however, who had undertaken to paraphrase every Verse in this most mysterious Book (in the manner of *Dr. Clarke*, as he himself calls it in his Title-Page) was obliged to interpret this Verse, which he has done in these Words: "Now, as these will be Times of great Struggle and Affliction, let all Christians, that desire to approve themselves such indeed, be armed with Virtue and Fortitude, to stand the Shock. Happy are they, and none but they, who persevere with Courage, or suffer with Patience. And let this be their Comfort, says *Christ*, that in my due Time, I shall overtake their Persecutors with forcible and unexpected Vengeance."

^d If we suppose this Word to be compounded of *מגדל*, a *Fortress*, or *great Citadel*, and *דון*, we have a plain Sense, entirely agreeing with the whole Force of the History that follows. For, if we understand the last of these Words in the Hebrew Use of it, which is, *to gather together in Troops*, it then signifies the great Citadel of the Association: If we take it in the Chaldaic Use, which is, *to cut off*, it then signifies the Fortresses

17. And the seventh Angel poured out his Vial into the Air; and there came forth a great Voice out of the Temple of Heaven, from the Throne, saying IT IS DONE.

18. And there were Noises and Thunders and Lightnings; and there was a great Earthquake, such as was not since Men were upon the Earth, so mighty an Earthquake, and so great.

19. And

And here is the terrible Storm with which the Dispersion was made; from whence the Absence of the true God from the Nations bore Date: As we see by the Voice that proceeded from the Throne, saying IT IS DONE.

Here are the Thunders, Lightnings, and the Earthquake, entirely agreeing with, and confirming what we have drawn from the secreted History in the prophetic Writings.

R 3

We

trials of Division. Either of these Senses are a Part of this History, though the latter is more agreeable to the Mystery; implying, that the Princes were cut off from Revelation at this Time and Place. The Reason why we have differed from *Grotius*, and others, in expounding this mysterious Word, is because that we have found ARMON made use of by *Isaiah* in this present Case. Speaking of the Protection of the designated Peculiarity, the Prophet says, *Thy Counsels of OLD are Faithfulness and Truth, (that is, unalterably true) For thou hast made of a City an Heap, the defenced City a Ruin, the FORTRESS of the estranged Ones to be no City.* Chap. xxy. 1, 2.

* Thus *David*, at the eighteenth Psalm: *The Lord also thundered in the Heavens, and the Highest gave his Voice; Hailstones and Coals of Fire. Yea, he sent out his Arrows and dispersed them by dashing; and he shot out his Lightnings and tumultuously did shatter them. Then the Channels of Waters were seen, and the Foundations of the World were discovered.* This agrees with this Vision of *St. John*, where we see that the Earthquake was exceeding great.

19. And the great City was divided into three Parts, and the Cities of the Nations fell; and BABEL the GREAT came into Remembrance before God, to give unto her the Cup of the Wine of Fierceness of his Wrath.

20. And every Island fled away, and the Mountains were not found.

21. And there fell upon the Men a great Hail out of Heaven, weighty as Talents; and the Men blasphemed God, because of the Plague of the Hail, for the Plague thereof was exceeding great.

We see too, that the Buildings were divided into three Districts, (that is, those of *Sbem*, *Ham*, and *Japhet*) and that the Cities of the Nations fell, as we before said of the four Cities of *Nimrod*. By the Expression of *Babel's being remembered before God*, we see that the Dispersion was in Consequence of a prior Designation.

Here are the Words *Island* and *Mountains* in the prophetic Style; which we have seen before. The Meaning of this Verse, therefore, is this, *And every Nation fled and migrated, and the reprobate Spirits were dispersed.* This agrees exactly with that of *Habakkuk*; *Hebeled and drove asunder the Nations, and the Mountains of Prey were dispersed.*¹

We have seen the Thunders, the Lightnings, and the Earthquake; and here is the Hail, which we found in the *Theocratic* Prophets, very largely. It appears in *them*, as well as in *this*, to have been very grievous.

¹ Very nearly related to these is this surprising Passage in the *Orphic* Verses,

Ορειν δε τρεμι Βασις ενδοδε θυμω
Ου δε φερει δυναται κρατερον Μινος.

The next Vision continues this History, in which the Apostle is shown the great and terrible Mystery which followed the Dispersion.

CH A P. XVII.

1. And there came one of the seven Angels which had the seven Vials, and talked with me, saying unto me, Come hither, I will shew thee the DECREE of that great Whore that sitteth upon the many Waters : ²

2. With whom the Kings of the Earth have committed Fornication, and the Inhabiters of the Land have been made drunk with the Wine of her Fornication:

3. So he carried me away in the Spirit

He carries him into the Wilderness, (that is, into R 4 the

³ Notwithstanding these Waters are explained at the fifteenth Verse to be *Peoples*, and *Multitudes*, and *Nations* and *Languages*, (which we see is *Moses's* History, in the tenth Chapter of *Genesis*) yet the Editors of the Annotations upon the Bible, by Order of a Committee of the House of Commons in the Year 1645, would have them to be that poor mean River the *Tiber*; which they complimented with an Epithet never heard of before, telling us, that [*Sitteth upon many Waters*] is, situated on the GREAT River *Tiber*, as old *Babylon* on *Euphrates*.

rit into the Wilderness: ⁶ And I saw a Woman sitting upon a scarlet-coloured Beast, full of Names of Blasphemy, having seven Heads and ten Horns.

4. And the Woman was arrayed in purple and scarlet Colour, and decked with Gold and precious Stone, and with Pearls, having a Golden Cup in her Hand, full of Abominations and Filthiness of her Fornication.

5. And

the *Gentile World*) where this great City is shown him, under the Figure of a Woman sitting upon a scarlet-coloured Beast (that is, Idolatry, which was Imperial and had universal Dominion): This Beast was full of Names of Blasphemy (that is, false Gods) and had seven Heads and ten Horns, which we shall see explained in this Chapter.

And the Woman was arrayed in purple too, being (as we see in the eighteenth Verse) *that great City which reigneth over the Kings of the Earth*. Here, again, is the golden Cup which we saw before in *Jeremiah*, where that Prophet said, *It had made all the Earth drunken: The Nations have drunken of her Wine, therefore the Nations are mad.*

Ch. li. 7.

And

¹ "I was then, methought, shown a full Sight of the Christian World, in this idolatrous Condition, styled the Woman in the Wilderness in the twelfth Chapter." *Pyle*. Neither of these Visions relate to the Christian World: That in this Place, we see, is of *Fabel*, or the Gentile World; and that in the twelfth Chapter is of the *appropriated People*; agreeable to that Figure in which it appeared to *Joseph* in his Dream, *Gen. xxvii. 9.* And again, agreeable to that beautiful Simile in *Moses's Hymn*, which we before took Notice of, at the hundred

5. And upon her Forehead was a Name written, MYSTERY, BABEL the GREAT, the Mother of Harlots, and the Abominations of the Earth.

6. And I saw the Woman drunken with the Blood of the Saints, (or sacred People) and with the Blood of the Witnesses of Jesus: And when I saw her, I wondred with great Admiration.

7. And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Myſtery of the Woman, and of the Beast that carrieth her, which hath the seven Heads, and the ten Horns.

8. The

And now we have found an exprefs Declaration of that *great and terrible Myſtery* of the Diſperſion, which we have ſo diligently ſought after, through all the ſacred Writings.

This City was a conſtant Enemy to the Worſhippers of the *one true God*, during the *Mosaic Period*, and afterwards to Chriſtianity too. When this City was ſhown to the Apoſtle here, he ſays, he was ſtruck with the greateſt Aſtoniſhment (as he well might be) at this unſearcheable Decree of the Infinite Will.

The

dred and tenth Page. St. John ſays, *And to the Woman were given two Wings of a GREAT EAGLE, that ſhe might fly into the Wilderneſs, &c.* But theſe Wings of the Great Eagle are the *Eastern and Western Parts of the Roman Empire*, we are told: Perhaps they may ſignify the Armorial Enſigns of it.

8. The Beast which thou sawest was, and is not; and shall ascend out of the bottomless Pit, and shall go into Destruction: And they that dwell on the Earth shall wonder (whose Names were not written in the Book of Life from the Foundation of the World) when they beheld the Beast that was, and is not, although it is.

9. And here is the Mind that hath Wisdom. The seven Heads are seven Mountains, where the Woman sitteth upon them.

10. And they are seven Kings; five of them are fallen, and one now is, the other is not yet come; and when he shall come he

The Beast which thou sawest is Idolatry, which was universal in the Gentile World, but is not so now. After the Dispersion from this great City, this was to arise out of the bottomless Pit, and shall be utterly destroyed in Time. Upon this Destruction, those Nations, who were not destinated to the Knowledge and Worship of the living God at the Founding or Beginning of the World, shall wonder when they reflect upon the Mystery of this Beast, which formerly was universal amongst them, without any Exception, but is not so now, although it is still in Being.

These are the seven Chiefs of the apostate Spirits, who have supported this City; of these we can know no more than what is here revealed.

And

he must continue a short Space.

11. And the Beast that was, and is not, even he himself is an eighth, and proceeds from these seven, and is going into Destruction.

12. And the ten Horns¹ which thou sawest are ten Kings, which by no means did receive the Kingdom; but they obtain Power as Kings one Hour with the Beast.

13. These have one Counsel, and shall

And Idolatry, which is the Offspring of these seven, is as it were another Head, but is going to Destruction.

These are ten of the Princes or Kings of the East, mentioned at the twelfth Verse of the sixteenth Chapter, who, we see, in this Place were not destinated to the *Theocracy*; nevertheless, their idolatrous Kingdom did seem very powerful for a short Time.^k

These shall consent unanimously to an Apostasy, and

¹ This Figure of the Horns is very frequent in the Psalms; the Holy Spirit, by *Asaph*, foretels the Removal of the ten Tribes in these Words, *All the Horns of the Apostates also will I cut off; the Horns of the just One, (that is, Judah) shall be exalted.* Psalm lxxv. 10.

^k This had been very elegantly foretold by *David*, at the thirty-seventh Psalm, where the Holy Spirit, exhorting *Judah* to adhere to the Law of his God, and not to take Offence at the short-lived Power and Prosperity of *Israel*, does it in this incomparable Manner: *Wait for the Lord, and keep his Way, and he shall exalt thee to inherit the Land: When the apostate Ones are cut of thou shalt see it. I have seen the apostate One (Israel) terribly powerful, and spreading himself out like a Laurel flourishing in his native Soil. Yet he passed away, and lo, he was not: Yea, I sought him, and he could not be found.* What an exquisite, and, at the same time, what a forcible Fainting is here? What an Image does it leave on the Mind of the curious Reader?

shall deliver up their Strength, and their Power unto the Beast.

14. These shall make War with the Lamb, and the Lamb shall overcome them; for he is the Lord of Lords, and the King of Kings; and they that are WITH HIM are called, and chosen and faithful.

15. And he saith unto me, The Waters

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and shall oppose the Son of God, but he shall overcome them; and they that are with him (*Judab and Benjamin*) shall not be ruined by these Apostates, because of the divine Decree. They are called and chosen, and therefore must remain, notwithstanding this mischievous Device. This Apostasy is spoken of, through the whole Book of Psalms, as a War against *Judab*: Thus, *The Princes have persecuted me without a Cause, but my Heart standeth in Awe of THY WORD.* Again, The Apostates have waited for me, to destroy me, but I will consider THY TESTIMONIES. Again, *The apostate Ones have laid a Snare for me; yet I erred not from THY PRECEPTS.* Thy Testimonies have I taken as an Heritage for ever. Ps. cxix. All this shows, with inimitable Beauty, that it was impossible to defeat the *Messiah-ship* of *Judab*; he must go on with the Law of his God.

Here we see again, that the Waters, upon which *Babel*

ters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Languages.

16. And the ten Horns which thou sawest upon the Beast orroi, these (*Kings*) shall hate the Whore, and shall make her desolate and naked, and shall eat her Flesh, and burn her with Fire.

17. For

Babel is represented as situated, are the Peoples and Multitudes, the Nations and Languages, which were dispersed and divided at the Building of it.

This Verse shows the Commission and Charge which *Moses* gave to all the Tribes: *Ye shall utterly destroy all the Places wherein the Nations which ye shall possess served their Gods, upon the high Mountains, and upon the Hills, and under every green Tree. And you shall overthrow their Altars, and break*

¹ The ten Horns of the Beast, we are told, do signify the ten Kingdoms of *Europe*, into which the Western *Roman Empire* was broken. But then it was a very hard Task to reconcile this Verse. *Pyle*, however, would cut this Knot, as the Reader may see in the following Note upon it: "Here Dr. *Wells* imagines he sees a most demonstrable Proof, that the *Whore*, or *Popish Rome*, is not the same with the *Antichrist Beast*, emphatically so called. And why? Because, says he, this would be to suppose the Whore to hate herself, to make herself desolate, to burn herself with Fire. To which the Answer is very obvious, viz. That the same civil Powers, which in corrupt and idolatrous Times supported the *Whore* or *Ecclesiastical Tyranny*, may easily be understood, in their reformed and converted State, to pull it down, and destroy it. All that learned Man's Mistake arises from not observing how the *Beast*, *Whore*, and *Woman*, are used in this Book, viz. sometimes separately, at other Times conjunctly, for one and the same corrupt *Popish Government*." Page 146.

This is the very obvious Answer; which is made by subverting the Order of Time, in the History revealed in this Vision: For these Princes did first pull down and destroy, and afterwards did support this Whore.

break their Pillars, and burn their Groves with Fire, and you shall hew down the graven Images of their Gods, and destroy the Names of them out of that Place. Deut. xii. 2, 3. Thus again; Ye shall destroy their Altars, and break down their Images, and cut down their Groves, and burn their graven Images with Fire. Deut. vii. 5.

17. For God hath put it into their Hearts to perform his Counsel, and to agree with one Consent, and to give their own Kingdom unto the Beast, until the Words of God shall be fulfilled.

18. And the Woman which thou sawest is that Great City which now reigneth over the Kings of the Earth.

This they executed in Performance of the divine Will: And also did afterwards, *pursuant* to the divine Prescience, (as we have before observed, in the third Section of this Inquiry) revolt unanimously to Idolatry.

This, we know, was universally true at the Time of this Vision, every King upon the Face of the Earth being Heathen at that Time.

Thus have we performed our Promise, and shown the secreted History of the terrible Circumstances with which the *Dispersion* was made, and the tremendous Mystery which it contained; the Intervention of the reprobate Spirits at the Confederacy at *Babel*,
and

and their Contest in *Egypt* at the Exodus of the sacred People ; lastly, the Apostasy of the ten Principalities in the *Theocracy* : All these, I say, we have shewn in a familiar Explanation arising from the sacred Writings ; an Explanation most perfectly agreeing with the well-known History of the *Gentile* and *Jewish* World, and explanatory of both. So that these two Chapters do, indeed, contain not only the principal Matter of our Consideration and Inquiry, but also almost every other relative Circumstance which, during the Course of it, we have thought it expedient to enlarge upon. It might seem that the whole of this Work was primarily undertaken for the Sake of this last Interpretation, did we not faithfully assure the Reader, that, at our first setting out, we knew no more of this Matter than he himself : We had not then even the most distant Thought, that this Inquiry was to extend thus far ; but upon a strong and severe Reflecting upon the joint Evidence and Harmony of the other sacred Writers, we did, at the last, discover a Glimpse of this ; and, having obtained it, it became us to pursue it with an unwearied Diligence.

Since this Inquiry, therefore, has brought these two Chapters in this most mysterious Book to a familiar scriptural Light ; we may, with the highest Justice, lay Claim to their Testimony in return, as an illustrious Confirmation of that uniform and consistent
Inter-

Interpretation which we have pursued through the whole sacred Canon, from the *first* great Author in it down to the *last*. In this last, the ingenious and learned Divine will see the *principal Cause* of the *Dispersion* very largely revealed.

Thus, at the next Chapter in the next Vision, St. *John* says, 1. *And after these Things, I saw another Angel come down from Heaven, having great Power; and the Earth was enlightened with his Glory. And he cried mightily with a strong Voice, saying, BABEL THE GREAT is fallen, is fallen, and is become the Habitation of Devils, and the Hold^m of every foul Spirit, and the Hold of every unclean and hateful Bird.* 3. *Because she hath made ALL THE NATIONS to drink of the Wine of the Wrath of her Fornication.* What an elegant Manner of expressing the principal Cause of the Dispersion is this? The great City *Babel* is here said to be found to have been the strong Hold or Fortrefs of the reprobate Spirits: And why? Because she gave of the Wine of her Idolatry to all the Nations. This is an undeniable Proof of it; and

^m Φυλακην Excubie, or, according to *Thucydides*, Præsidium, the Garrison, the strong Hold, the Fortrefs. So that our present Translation, *Hold*, will express the Meaning of St. *John*: But this being an ambiguous Word, and signifying a *condemned Hold*, as well as a *strong Hold*, or Place of Defence, 'tis plain that our Translators did make Use of it in the first Sense, as a Prison, by their rendering it a second Time the *Cage* of every unclean and hateful Bird.

and is repeated very strongly at the twenty-third Verse; where it is said of her, *And by thy Sorceries were ALL THE NATIONS deceived.*

Thus again, at the thirteenth Chapter, it is said of the Beast Idolatry, that *it was given him to make War with the Saints*, (that is, with the sacred People; as in the Apostasy of the ten Tribes) *and to overcome them: And Power was given him over all Kindreds, and Languages, and Nations.* This, we see, is a direct Confirmation of what has been said concerning the Cases of the ten Tribes, and of the Gentile World, and shows plainly that they were both of them in Pursuance of the Divine Prescience.

By this Time, we presume, the Reader is convinced, that the Matter of our Consideration is of far greater Importance, and that this Inquiry has extended itself further, than at first he was apt to conceive. He sees how large a Share it makes in the sacred Writings, and how many occult and delicate Beauties it has produced amongst them: So that we can by no means repent ourselves of our Labour in investigating them. This Search has given us an easy Solution and a bright View of that noble Prophecy of *Jacob*, concerning the *Messiah-ship* of *Judah*. And this alone might well reward our Pains, for it will enlighten many hundred Passages in the Psalms, and in the Prophets, in which

this illustrious Oracle is renewed and confirmed.

Further, it has discovered those fine Prophecies which do so curiously foretel the Dispersion or Removal of the ten Principalities amongst the *sacred People*: Which Dispersion is a Matter of great Concern in the *Theocracy*, and highly deserving of Illustration. These Prophecies are very numerous, and, as we have seen, exceeding beautiful; particularly those in the Psalms, which have assisted us to find out a publick Purport in that sacred Volume; and so to produce a very glorious Mark of the *wonderful Theocracy*, which has hitherto been undiscovered.

Again; It has shown the elegant Force and Propriety of those Prophecies, in which the Return of Revelation to the *Gentile World* is foretold, and expressed by *gathering the Peoples and Languages*, by *assembling the Nations*, by *the Princes of the Peoples being gathered together*, and the *Kingdoms* to serve the Lord. All these, we see, have a very peculiar and very significant Beauty in them, when once we know that the principal Cause of the *Dispersion* was the *Withdrawing of Revelation*. It is by the Light of this Relation that we must see their whole Delicacy, and understand their beauteous Proportion.

In the Evangelical Writings, it has exemplified the fine Caution and Management with which the principal Cause of the Dispersion is

so curiously touched; and accounted for this Management, by shewing that the future Blindness of *Judah* did of Necessity require it. It has discovered too the wonderful Traces of Likeness between the first Gift of Languages to *the Nations*, and the second to *the Apostles*. It has shown that all that heavenly Scenery, with which the *last* was introduced at the Feast of *Pentecost*, had an inimitable Beauty in it, which it was impossible for us to discern before.

But that which we chiefly esteem, as being the greatest Difficulty, and which could never have been surmounted but by a Consideration of the *Dispersion*, and an Inquiry into the principal Cause of it, is this, That the diligent Search after this tremendous Mystery has, at the last, thrown Light upon Part of that wonderful and most mysterious Book, the *Revelation* to St. *John*. We can now see the Meaning of this Saying, which that Apostle heard, *The KINGDOMS of the World, are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever*: And of that Worship and Praise which was offered to God upon this Account, saying, *We give the Thanks, O Lord, thou Almighty God, who art, and wast, and art to come*: BECAUSE *thou hast taken to thee thy great Power, and hast reigned*. Chap. xi. 15, 17. This we see very easily, now, to be God's reassuming the moral Dominion of the

Gentile World. So that, by a steady Pursuit through the other sacred Writers, and by an uniform Interpretation of them, we have (by the Blessing of God upon our Endeavours) been enabled to dig up some of the Treasure in this *last*, which lay hid and concealed in the terrible Ruins and the mysterious Confusion of this great City.

We may venture to believe, that this Inquiry would not have been reserved for this present Age, had it not been for that unhappy Prejudice, which the artful Church of *Rome* had so deeply infused into the Minds of Men before the Reformation, in regard to the Works of the ordinary Writers in the earlier Ages of Christianity. So true is that Observation of Mr. *Saurin*, that “ There
“ are some kind of Errors that are kept up
“ and continued through the Authority of
“ those who commit them. One of the
“ chief Reasons (says he) of the Mistakes
“ among some Christians, is the extreme
“ Prepossession they have for *the Fathers*.”

How absurd soever this Deference and Prepossession does appear at this Time of Day, in which Men are sensible how ridiculous it was to renounce their Reason for the Sake of those who had no other Assistance than themselves, no other Light than their own to guide them; and who, being born in weak and superstitious Times, must of Necessity be Strangers to that Clearness and Precision which,

which, since the Resurrection of Letters, we are now in Possession of: How absurd soever, I say, this Deference was, (since the Writings of these Men cannot bear the least Comparison with those of modern Divines, for many natural and undeniable Reasons; so that we might as easily believe, that *Justin Martyr* had seen the Author of the *Divine Legation* in Person, as that he could possibly have wrote his Book) yet it was a Prejudice of so long standing, that even the last Age did not wholly get the better of it: There were some amongst them who were of Opinion, that

Non VENIAM Antiquis sed Honorem et Præmia posci.

It is, indeed, somewhat unaccountable, how Men, who had made the *Romanists* take back their *fictitious Limbus Patrum*, should not have got free from the *real one*: Should have contented themselves with being shut up in this wretched Cage, to hear the Ginging of their Chimes, without climbing one Inch higher. Let the Reader see what, a Piece of Work *Austin* has made of that History of *Noah* from whence *Moses* has recorded the Designation of the Peculiarity. He says, in his twelfth Book against *Faustus* and the other *Manichees*, Go to now, object Calumnies to the antient holy Scriptures; do so, ye Children of Ham, to whom naked Flesh

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seemeth

seemeth vile, by which yourselves were begotten. For neither could ye by any Means have been called Christians, except Christ, as he was foretold by the Prophets, had come into the World; had drunk that Cup of his Vineyard, which could not pass from him; had slept in his Passion, as in DRUNKENNESS of Folly, (which is wiser than Men) and so the Infirmary of mortal Flesh (which is stronger than Men) had become naked, by the secret Counsel of God; which Infirmary unless the Word of God had taken upon him, the very Name Christian, whereof ye also glory, had not been at all in the Earthⁿ. Lib. XII. Cap. 24.

I think we may defy any Man to tell what could possibly be in the Head of this dizzy Monk, when he wrote these Lines: At least we confess, that they are so far removed from our Comprehension, that we could make no Use of them in our Inquiry, notwithstanding.

ⁿ Thus, when Man was condemned to Labour by the Barrenness of the Ground, in these Words, *Cursed is the Ground for thy Sake, in Labour shalt thou eat of it all the Days of thy Life; Thorns also and Thistles shall it bring forth to thee*, Gen. iii. *Austin* says upon it, "All Men travel one Way or other: And such as suffer Weeds to overgrow in their Souls, shall, after this Life, either sustain the Fire of Purgatory, or eternal Pain." Lib. II. C. 20. de Gen. contra Manich. Who would have thought of finding that pretty Doctrine of Purgatory amongst these Thorns and Thistles? But it is in this incomparable Manner that he has endeavoured to support the Worship of the Virgin Mary, of Saints, and of Relics, and, in short, all the abominable Trumpery of the Romish Church. If *Dupin* could really take this sorry Jargon for Wit, we may venture to say, in Justice to that great Nation, that no one Scholar in France will do so now.

notwithstanding they should relate so nearly to it. This Monk, however, having said these notorious Words, *I would not believe the Gospel, unless the Authority of the Church* (that is, of Rome) moved me, was made a SAINT, truly; nay, for a Master-stroke, to show the Modesty of Popery, was called *the Doctor of GRACE*. Dupin says, "The Romish Church has always had a singular Veneration for this Father: She has considered him as *the Doctor of Grace*. The Councils and Popes have made use of his Terms to form their Decisions. He had a great deal more Wit than Learning, for he did not understand the Languages, and had not read the Antients much; but he settled grand Principles, from which he drew a great many Consequences, and formed just and coherent Systems. He framed, if we may so speak, the Body of Divinity of the Latin Fathers who followed him; who not only drew from his Lessons the Principles which they made use of, but often wholly copied him. In short, when Peter Lombard made an Abridgment of Theology in the twelfth Century, he scarce did any Thing but collect Passages from St. Augustin."

Notwithstanding this Character of Dupin's, the Protestant Reader will see that this Quotation from *Austin* is more nearly allied to Blasphemy than Wit: He will perceive what

notable *Councils* those must needs have been, who were obliged to make use of such an illiterate Monk as this to *form their Decisions* by. They must be very *grand Principles* of his settling, no doubt; and very *just and coherent Systems* of his forming. So that we have here, in a very few Lines, a true History of the *Romish Church*, from *Dupin's* own Mouth; he says, that the Body of Divinity of the *Latin Fathers* was framed by this Man, who had a great deal more Wit than Learning, for he did not understand the Languages.

What a prodigious Ornament to the infallible Church is this fine Writer? And how impossible is it for her to be mistaken when under such a Guide? *Dupin* might well say, that she had a *singular Veneration* for this illiterate Monk, since, in that infamous Council which was opened at TRENT, the thirteenth of *December*, 1545, under the Pretence of reforming Abuses, the *Popish* Clergy would not consent to abolish any one false Doctrine, or Article of idolatrous Worship, but rather established and confirmed them all; in open Defiance to that Light which the glorious Reformation had already diffused.

Since the Church of *Rome*, therefore, would adhere to the Ignorance, Weakness, and Superstition of *Austin*, and the rest of these Men, (who are, indeed, her Fathers) at this *most egregious Council*, we shall not suffer her Infallibility

bility to discard them now ; particularly in regard to this Discovery which we have made of some Part of the *Revelation* which was made to St. *John*. Her Doctor of Grace, for whom she has had such a singular Veneration, has resolved for her, that by *Babylon* was meant *Rome*, in this Vision : And we shall make use of his Terms to form a Decision against any Prevarication of her's in this Case. He - says, in one of his Witticisms, that *Babylon was as a first Rome, and Rome is as a second Babylon*. De Civ. Dei. Lib. xviii. C. 2. Again ; *Tertullian*, two hundred Years before this paltry Gingle of *Austin's*, had said, that *Babylon in St. John is the Figure of Rome, as being, like that, a great City, proud of its Dominion, and a Destroyer of the Saints of God*, in his third Book against *Marcion*. Chap. xiii.

Lest the *Romanists*, then, (who, having a vile Cause to manage, will ever be guilty of the basest Sophistry) should endeavour to poison this Discovery, and, with their well-known Assurance amongst the Unlearned, charge this Mistake (which has hitherto prevailed concerning this *Revelation*) to the Protestant Cause ; I thought it necessary to inform the unlearned Reader, that this Mistake is owing (amongst many other Errors) to the having followed the Writings of those earlier Christians, whom the Church of *Rome* did so justly call her Fathers, who were, indeed, very mean Interpreters of the sacred Writings.

I desire the unlearned Protestant, therefore, to take Notice, that this Interpretation was 1300 Years old at the Time of the Reformation, for *Tertullian* wrote in the End of the second Century, and in the Beginning of the third Century. He was followed in this Interpretation by *Ambrose*, *Jerom*, and *Austin*. And of latter Writers, *Thomas Aquinas* (called by the Church of *Rome*, the *Angelical Doctor*) about two hundred Years before the Reformation, *Bellarmino*, *Cornelius a Lapide*, and *Ribera*, all of them Papists, were of this Opinion, that by *Babylon* in this Book was meant *Rome*.

Our pious Reformers, then, being in Possession of this so long received Interpretation, and struck with a just Indignation at the abominable Idolatry of the *Romish* Church, were willing to find the Destruction of these lying Vanities, which have been the sore Disgrace of Christianity. Accordingly, they pushed this Argument against her with great Earnestness. And how did the *Romanists* endeavour to avoid the Force of it? Not by denying that the City of *Rome* was here represented, (for the Writers we have mentioned had cut off that Method of Retreat) but by asserting that the Vision was of *Heathen Rome* before its Conversion to Christianity. But this Evasion destroys their own Interpretation: For I ask, What Mystery there could be in this, or how *Heathen Rome* could ever be the Mother of the Fornications

Fornications and Abominations of the Earth? Both which were wrote upon the Forehead of this Woman. These Fornications were universal 1300 Years before ever *Rome* was founded. The Building of this City is well known, for the *Roman* Historians took their *Epocha*, or their Beginning of Computation from it; which was but in the Year 752 before Christ. So that *Rome*, instead of being the Mother of Heathenism, was only one of the younger Daughters of this universal Corruption which had befallen the Gentile World.

Again; The Angel, before the Vision is exhibited, informs St. *John*, that the City which he is going to show him is that *Great Whore*, with whom the Kings of the Earth have committed Fornication. In the next Chapter, another Angel says, that ALL the NATIONS have drunk of the Wine of her Fornication, and THE KINGS of the Earth have committed Fornication with her. This can by no Means agree with *Heathen Rome*: On the contrary, she committed Fornication with them; it being the Manner of the *Romans* to receive the Gods of the several Nations which they conquered.

Thus again; When, upon the Preaching of the everlasting Gospel, an Angel cryed out, saying, *Babel is fallen*; this can no ways be understood of *Heathen Rome*, which received not Christianity till 300 Years after. Whereas there is a strong Trace of Likeness in the Case

Case of the *Church of Rome*; for when the Scriptures began to be read by the Laity in their own Tongues, she received a violent Shock immediately: To use Lord *Bolingbroke's* Words, "As soon as the Means of acquiring and spreading Information grew common, it is no Wonder that a System was unravelled, which could not have been woven with Success in any Ages but those of gross Ignorance and credulous Superstition." But then our new Interpretation is literally true; for the Gospel was preached to this very End, to dissipate the Confusion of the Gentile World, which began from these Buildings, when the Men were divided into *Nations*, and *Tribes*, and *Languages*, and *Peoples*; as is here expressed, *Rev.* xiv. 6, and 8. This appears very familiarly, now, to allude to that History of the Division which *Moses* has given us in the tenth Chapter of *Genesis*.

I mention these Things thus plainly, that the unlettered Protestant may see how hardly put to it the *Romanists* were, and that the Traces of Likeness were very strong on the Side of the Protestants. For it is an undeniable Truth, that the Church of *Rome* has been the Mother of many Abominations; and that the Kingdoms which are now in Vassalage to the Papacy are still guilty of them: As every *English Protestant* with Horror will see, the Moment he is landed in a *Popish* Country. In short, the *Protestants* had many
conspicuous

conspicuous Marks to continue the old Interpretation, but the *Romanists* on their Side had none at all. If, therefore, any of their Emissaries, now privately in this Kingdom, should presume to pervert this new Explanation, and endeavour to serve themselves by it, the Protestant will see that it is impossible for them to do it; for they have shut up themselves in the Prison of their own *blasphemous Infallibility*, and we shall keep them there, fast bound in Misery and Iron. They have said, that by *Babylon* is meant *Rome*; and we have shown, to the most common Capacity, that there can be no Traces but of *Papal Rome*. They must keep *Rome*, therefore, and they shall take the Consequences of such an Interpretation into the Bargain. If they find fault with the Error of the old Interpretation, we ask them, Why they did not discover this Error? How came their *witty Doctor of Grace*, and their *Angelical one*, not to have done this for them? The true Answer is, they were not able: And we add further, that they could not be able, without such a View of the DISPERSION, as, I presume, we have most certainly obtained.

Thus has the the glorious Reformation, which emancipated the Minds of Men from that cruel Tyranny of inveterate Error and Superstition, which the artful Church of *Rome* had so gainfully extended, under the lame and contemptible Support of weak and corrupt Antiquity ;

tiquity; thus has it, I say, by bringing us into the manly and rational Liberty of the Sons of God, most illustriously advanced that most important of all Studies, *Religious Inquiry*. It has enabled us to illustrate Revelation by new Arguments, arising from new Discoveries made in the Order, Fitness and Harmony of the Patriarchal, Mosaic, and Christian Dispensations amongst themselves; and to propose a most rational and elevated Idea of them. It has most beautifully investigated the various Genius, the comparative Excellence, the mutual Dependence, the reciprocal Illustrations of the several Parts, and the gradual Progress of the whole towards Perfection, with a Penetration, Solidity, and Precision unknown to those Ages in which the detestable Darkeness of the *Romish* Church is so deeply engaged.

To add to the Number of these most beautiful Truths it is, that the Author of this Inquiry has adventured to tread a Path thus hard and rare: A Path, which did unavoidably lead him into some of the greatest Difficulties that Divines have encountered; and which did, therefore, require the greater Care and Circumspection. It might have seemed a most violent Paradox, in the Beginning of this Inquiry, to have asserted, that the former Darkeness of the *Gentile World* would enlighten the *Theocratic* Prophets; and, again, that the present Darkeness of *Judah* would enlighten the Evangelical ones: Yet this Inquiry

quiry (whatever it is) hath in the End, we presume, very plainly reconciled this seeming Contradiction: Has, by a regular and uniform Interpretation, brought to Light innumerable Passages; and shown that these, which hitherto have been some of the greatest Obscurities in the sacred Writings, have a most peculiar and significant Propriety in them; and that they contain a secreted History, by the Recovery of which we see their whole Delicacy, and understand their beauteous Proportion.

So that, how unpromising soever this Inquiry might appear at the first, it has at the last produced a new Set of Evidences, which illustrate the Harmony of the Prophetic Writings, with an irresistible Force, from the first great Author in the sacred Canon down to the last: And which, as undeniable Witnesses of their divine Composition, do prove, that *St. John* can no other ways be understood but by the HEARING of *Moses and the Prophets*.



S E C T. XIII.

WHATEVER, in the Course of this Inquiry, may seem to reflect upon some Commentators of distinguished Name, must be

be understood of nothing more than of their Manner of treating the sacred Writings: We concern ourselves with them in no other Character but in this. We could not but vindicate the Honour of the inspired Authors, and endeavour to show them in a more graceful Light, that Men, perceiving the superior Excellence of these Compositions, might be induced to glorify their Father which is in Heaven, for that gracious Revelation of his Will which he has made us in them. This was our Duty to attempt, and this shall be our Glory to perform.

And, surely, it will easily be granted, that if these Writers were under the divine Impulse, their Writings must of Necessity contain many inimitable Marks of the Infinite Wisdom, many illustrious Evidences of their divine Original. We cannot suppose the first of these Cases, without allowing the last; and, therefore, we must be Madmen not to esteem them the Subject of the noblest Criticism. All the Works of the great Creator, all the Ways of his displaying or revealing himself, either in his natural or moral Government of the World, call for all the Force and Penetration of Man to investigate them. The Process is the same in religious Inquiry, as in natural: Men must apply themselves to the prophetic Writings with the same Preparation, as when they undertake to make Discoveries in the natural Creation. It requires a lively
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and forcible Imagination corrected by a chaste and cool Sobriety, proceeding upon fixed and certain Principles; a strong and steady Contemplation of the whole through all the Parts, to explore the moral Creation, which lies so deeply concealed in them. And whether such Puerility, such arbitrary and capricious Interpretation as we have exposed, be the Way to discover their incomparable Excellence, and to shew the astonishing Harmony of their Frame, we leave to every Reader of common Sense to determine.

The Truth is, that such a Manner of commenting upon the Works of any other Writers would not go down at this Time of Day. Polite Literature is too far advanced, for Men to relish so coarse a Sort of Entertainment now: And he who should venture to criticize upon any one of the more elegant Classics in this Way, must unavoidably pass for a contemptible Pedant. We will not, therefore, by any Means endure it in the Case of the sacred Writings, nor suffer the inimitable Beauty and Harmony, that reigns in them, to be thus perpetually defaced, thus barbarously disjointed. And, surely, this Resolution of ours is founded upon the strongest Principles of Reason and Justice: For, if this Method be low and defective, if it cannot reach the Delicacy of human Compositions, how excessively deficient must it needs be when applied to divine ones?

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The Writings of meer Men are only so many dead Paintings : In these Paintings, indeed, the Subject may be lofty and noble, the Designing may be grand, the Drawing may be perfect, as we see in the Works of *Raphael*, the Colouring may be warm and rich, like that of *Titian*, there may be all the exquisite Fore-shortning of *Michael Angelo*, all the inimitable Air of *Guido*, and all the peculiar Grace of *Corregio*; in short, there may be all the Excellence that a human Composition is capable of; yet still this Writing will be a Body without Spirit, it will convey only one Idea, and when that is done the Author has obtained his End, and all is over.

Whereas the Writings of the sacred Prophets are originally in their Nature of a nobler and more extensive Design; of a Design beyond all natural Possibility of human Imitation. Like the infinite Mind that did ordain them, they many Times pervade and look through the whole: They make Use of one Part of God's Dispensations to foreshew another; and, whilst they are recording of past Transactions, they are foretelling of future Events. It has been our Business to exemplify this very largely in the Course of this difficult Inquiry, and to show that these Writings have a Fund of supernatural living Beauties in them. Some of their most elevated Descriptions may seem to be but highly poetical and sublime; but yet this Imagery, which

which at a Distance, or at first Sight, appears like Painting only, is oftentimes animated and big with real Life. Again; We may many Times amongst them suppose ourselves to be reading of no more than Precepts of Morality, whilst yet, behind these Lessons of Instruction, stand living Figures, which, at their proper and appointed Times, are to make their Appearance. We have given abundant Instances of this from that sacred Volume of the *Psalms*; and shown that the Prophecies, delivered in this Way, had a most admirable Beauty and Fitness in them: Insomuch that we may safely assert, that these were by far the richest Treasure that *David* left behind him for the Building of the Temple.

There needs not to multiply Words upon this Occasion; it must appear a Truth, beyond all rational Contradiction, that human and inspired Compositions must of Necessity have different Ends. The Grapes of *Zeuxis* invited the Birds, and yet the Curtain of *Parrhasius* obtained the Victory, for it even deceived *Zeuxis* himself. Now, what was the Contest between these two excellent Masters, but this? Who best could conceal Art, who best could imitate Life. The Business of the Prophet was directly contrary, for his Perfection was to imitate Art and to conceal Life.

From hence it appears, that living Writings can never be tried by a dead Criticism; and that all Attempts in this Way must of

Necessity fall short of their Perfection. This *Grotius* experienced to his Cost; for, when he came to apply a dead human Criticism to the living divine Prophets, (without considering the grand and terrible Mystery of the Theocracy which they had in Charge) he bowed, he fell, he lay down, where he bowed there he fell down dead. On the other Side, let not the Hand of Superstition or Enthusiasm touch them; for every Line that is written by these gross Pens must all be erased. Truth, indeed, is great, and will prevail; however perverted, however daubed over with untempered Mortar, it will in Time break thro'. But then all this Perversion, all this Daubing will of Necessity create Trouble to those who must remove it. This has been the laborious Task of the Clergy of the Church of *England*, who have had all the Heresies, and blasphemous Opinions of several wicked and corrupt Councils to emerge from; all the Ignorance, Forgeries, and Superstition of the Fathers of the *Romish Church* to explode.

These Things had laid a dead Weight upon Christianity, to remove which must of Course be a Work of Time. The History of human Nature assures us, that such an artful Maze of Error, in which the Minds of Men had so long been entangled, could not be cleared at once: A Net of Superstition, so strong, so thickly woven, must needs be broken by Degrees. In such an Undertaking

ing, great Regard must be had to the Prejudices of the common and unlettered Understanding: For, however quickly Men of Learning might have recovered from this Infatuation, yet the Bulk of Mankind would of Necessity move but slowly. Having lived so long in the House of Bondage they became habituated to Tyranny; or rather, after such a tedious Period of Captivity, they knew no Liberty; and consequently, like *Israel* in *Egypt*, they would call out to their Leaders, saying, *Let us alone, and let us serve the Egyptians.*

This, I say, we learn from the History of human Nature; and, what is more, from the Redeemer of human Nature too; who told his Disciples that he had many Things to say unto them, but that they could not bear them at that Time. And our wise Reformers followed the Example of their blessed Master: They had many Things to say to their People, but they could not bear them then; they were, therefore, obliged to show an outward Respect to the three first Centuries after Christ, tho' these were filled with Weaknesses enough, as will most lamentably be seen by those who read the History of them. It was highly necessary to do something to obviate the Pretensions of the *Romanists*, who laid Claim to all Antiquity, and to avoid that Clamour of Novelty which had been raised against them to terrify the Minds of their People by. Since these three Centuries, therefore, were free from

several gross Heresies which grew up in the succeeding ones, they ventured to go thus far; and made use of the Writings of the Men of those Times in all Cases where-ever they might be trusted. And so, again, of *Athanasius*, *Jerom* and *Austin*, in the two Centuries following. This of Course brought on the Reading of their Works; the Consequence of which was a Sort of Infatuation which befell many of their Readers, so far as to mistake these Men for able Divines. It was even reckoned a notable Piece of Learning, and a sufficient Explanation of any Passage in Scripture, to be able to produce what any of these Men had said about it.

This wretched Species of second-hand Learning brought great Detriment to the Progress of moral Discovery. For whilst Men were thus taken up, and bewildered in such an endless Maze, the Study of the sacred Writings themselves lay neglected and uncultivated. Whereas an able Inquirer might sooner venture upon investigating any one single Obscurity in these, than expect to find twenty Lines running of clear and manly Sense in any of these antient Observations upon it. Whoever has read that fine Piece of the Bishop of *London* upon the Use and Intent of Prophecy, may afterwards read himself blind amongst these Men of low and blundering Understanding without discovering one single Glimpse of it. And yet it is certain, that no
Man

Man can possibly appear to be a Divine, who has not founded his Studies upon such a Plan. There is not, nor can not be any other Way to come at the whole, but by a strong Contemplation of the Parts that compose it.

What a deplorable Mistake, therefore, was it, in Men who had Learning themselves, to spend their Time amongst Writers, many of whom were very illiterate, as to sacred Learning. The Reader has already seen some Specimens of *Austin's* Abilities, and he shall hear some other speak for themselves. We had mentioned *Justin Martyr* in the last Section, and he is none of the lowest of these Writers, but of good Rank amongst them: This Man in the second Century wrote an Apology or studied Defence of Christianity, which he presented to the Emperor *Antonine*, the *Cæsars* his two learned Sons, the Senate and all the People of *Rome*, about the Year 150. In this Apology we are certain that he would exert all his possible Ability, and let us hear what he says.

There are not two easier Verses in the Prophetic Writings than these of *Isaiab*; *If ye be willing and obedient, ye shall eat the Good of the Land: But, if ye refuse and rebel, ye shall be devoured with the Sword, for the Mouth of the Lord hath spoken it.* The common Reader sees plainly that this is only a Repetition of *Moses's* Sanctions; let us see, then, what *Justin* has made of it: “ *If ye refuse and rebel,*

" *the Sword shall feed upon you.* Whereas it
 " is said, that the Sword shall feed upon
 " you, and not that the Disobedient shall be
 " cut off by Swords, I must tell you by the
 " bye, that the Sword of God is Fire, which
 " shall prey upon those who have made Wick-
 " edness their Choice, and therefore, he says,
 " the Sword shall feed upon you, the Mouth
 " of the Lord hath spoken it; whereas, had he
 " spoken of a common Sword, which cuts
 " off and dispatches in a Moment, he would
 " not have used the Word feeding upon,
 " which intimates a gradual Destruction.

The common Reader, perhaps, may be at
 a Loss to know what *Justin* meant by this,
 and therefore we tell him at once, that he
 meant nothing. I will only observe to the
 learned one, that all this curious Glingling about
 feeding upon, this cutting off by Swords and
 by a common Sword, together with his own
 peculiar Discovery which he tells them of
 by the bye, proceeds from his Ignorance of
 the Original. *Isaiah* makes use of the Verb
 פָּחַל, but he applies it in the beautiful Force
 of *Pahal*, and it signifies here, ye shall be
 exceedingly devoured. This was more than
Justin knew, for he understood nothing but
 his *Greek Bible*; and the *Septuagint* has it
 Μαχαίρα υμᾶς καταβηται. So that this notable
 Discovery, which is very nearly allied to *Austin's*
 Purgatory amongst the Thorns and Thistles,
 did discover no more than *Justin's* Ignorance.

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The same Prophet, foretelling the Messiah as a King, says, *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder.* Isaiah ix. 6. Can any Expression be plainer than this? And yet *Justin* says, "Now this was a prophetic Description of the Power of the Cross, to which he applied his Shoulders at the Crucifixion, as I shall manifest in the Progress of this Discourse." Let us see how he has done it; at the seventy-second Section, he is as good as his Word, and says, "The Cross, according to the Prophet, was the great Characteristic of his Power and Government, and is visible almost in every thing you see; for cast your Eyes upon the World, and tell me, whether any thing is transacted, any Commerce maintained, without the Resemblance of a Cross? Without this Trophy of ours you cannot go to Sea, for Navigation depends upon Sails, and they are made in Fashion of a Cross; there is neither plowing nor digging, nor any Handicraft-Work performed without Instruments of this Figure: Nay, a Man is distinguished from a Beast by the Uprightness of his Body, and the Extension of his Arms, and the Prominency of his Nose he breathes through, which are ALL Representations of the Cross, in Allusion to which the Prophet thus speaks, *The Breath of our nostrils, Christ the Lord.* Lament. iv. 20.

What

What an incomprehensible Genius this Man had! One thing, however, we can understand by him, which is, that the two last Words are his *Greek Bible*, which has it *Χριστός Κυριος*.

We will presume so far as to imagine, that the learned Reader may think it impossible to outdo these, or even to equal them: And yet we will produce him another, which shall even contend for the Superiority. *Jacob*, blessing his Sons, *Gen. xlix*, describes the Plenty and Fertility of *Judah's* Portion in Language as luxuriant as *Judæa* itself. He says, he should *bind his Fole unto the Vine*, and *his Asses Colt unto the choice Vine*: That he should *wash his Garments in Wine*, and *his Clothes in the Blood of Grapes*. What a Painting is this? The polite Critic sees all the Force of *Michael Angelo*, and all the Colouring of *Titian* in it. Nay the *Relievo* is so strong, the Figures stand so boldly out, that even the common Reader cannot be insensible of them. We may challenge all the Authors of heathen Antiquity to produce a Description upon this Head, that can bear looking at, at the same Time with this. How flat does *Homer's* of the Garden of *Alcinous* appear when held in the same Light with this?

Ενθα δὲ οἱ πολυκαρπὸς Ἀλων ἐρριζῶται,
Τῆς ἐτερον μὲν θυλοπέδον, λευγῶ ἐνὶ Κῶραι
Τέρπεται Ἡελίῳ· ἐτερας δ' ἀγὰ τε τρυγῶσιν,

Ἀλλας

Ἀλλὰς δὲ τραπέοισι, παροῖτε δὲ τ' ὀμφάκας εἶσιν
 Ἀνθὸς ἀφίεισαι, εἴτεράς δ' ὑποπιεῖν ἄνοι.

Odyss. Lib. VII.

That is, There too he has a fruitful Vineyard planted; Part of which, the Place for the drying of the Grapes, is spaciouſly expoſed to the Heat of the Sun: Some of the Grapes they are gathering, and others they are treading of; in the fore-part are the unripe Grapes, ſome in Bloom, and ſome beginning to turn black.

What is there in this, that a common Vine-dreſſer would not have ſaid in giving an Account of his Vineyard? Whereas in *Mofes* we find a Richneſs of Imagery, which dazzles and aſtoniſhes. We ſee a Country that is one entire Vineyard: There is not a Tree to bind a Beaſt to but what is a Vine, and a choice Vine too. In this Profuſion, the Inhabitants, inſtead of Water, make uſe of Wine for the moſt menial Occaſions; they are waſhing their Garments in the Blood of Grapes.

Let us ſee now what *Juſtin* has made of this: “ Moreover, the binding his Fole unto
 “ the Vine, and waſhing his Garments in the
 “ Blood of Grapes, was a ſignificative Sym-
 “ bol of what Chriſt was to do and ſuffer;
 “ for there ſtood the Fole of an Aſs tied to a
 “ Vine, at the Entrance of a certain Village,
 “ which he ordered his Diſciples to go and
 “ bring

" bring him, upon which he rode into *Jeru-*
 " *salem*, where the stately Temple of the
 " *Jews* then was, which you since have razed
 " to the Ground: And, to fulfil the Sequel of
 " the Prophecy, he was afterwards crucified.
 " For washing his Garments in the Blood of
 " Grapes prefigured the Passion he was to
 " undergo, purifying by his Blood such as
 " should believe in him; for what (by the
 " Prophet) the divine Spirit calls Garments
 " are the Faithful in whom the *Logos*, the
 " Seed of God dwells. The Blood of Grapes
 " typifies that he who was to come should
 " have Blood, but not of Human but of *Di-*
 " *vine Generation*. As Man had no hand in
 " making the Blood of the Grape, but God
 " only; so this is an Emblem that the Blood
 " of the *Logos* was of no human Extraction,
 " but descended from the Power of the Most
 " High."

We will not venture to insult the Patience
 of the Reader with any more of this Man's
 Interpretations, these already produced are be-
 neath all manner of Contempt: We only re-
 mind him that they are Part of his Apology
 for the Christian Religion, which he conclud-
 ed thus: " So far as these Things shall ap-
 " pear agreeable to Truth and Reason, so far
 " we desire you would respect them accord-
 " ingly; but, if they seem trifling, despise
 " them as Trifles." And this last was the
 Case, which, we presume, the Reader might
 well suppose.

And

And now we ask, whether any sober common Protestant, (for we talk not of Enthusiasts) could have probably mistaken the Sense of his *English* Bible, in such a monstrous Manner, as this poor Man has done his *Greek* one? Or whether it be possible, after these Proofs of his Abilities, to take this Man for a Divine? Let the *Romanist*, then, out of this Apology produce his Opinion of *Transubstantiation*; our Answer is, That we may indeed compassionate the Ignorance of the Man, in all the Instances which we have produced, but for that very Reason we cannot be led by him in any one of them. So great is the Light of the Church of *England*, that even the most common Members of it would despise such a Writer now, the very Moment he speaks for himself. They have long been used to other Reasoning than the Gingling of such a confused and wrong-headed Man as this has shown himself to be. The *Romanists*, then, at this Time of Day, can never in publick expect to avail themselves of the Names of these Men; we have shown the unlettered *Protestant* what Terror there is in them; and he who knows not the Weakness of the earlier Times, would sooner determine that *Justin* was disordered in his Intellects, than that any Man of sound Understanding can expect any thing from him.

In short, the *Romanists* might, with equal Justice, desire us to take up his Opinion of

Succubus

Succubus and *Incubus*; since *Justin* has introduced this horrid Nonsense into this very Apology. Mr. *Reeves* was desirous to have softened this hard Bone, by calling it only an odd Opinion; and to have screened *Justin* and *Tertullian* behind the Ignorance of other Men: "This odd Opinion (says he) we
 " find in both the Apologies of *Justin Mar-*
 " *tyr* as well as in this of *Tertullian*, and so
 " likewise in *Athenagoras*. The Ground of
 " it I take to be this; the Fathers were gene-
 " rally of Opinion, that evil Spirits were
 " cloathed with a finer Sort of Body, which
 " was fed and refreshed from the Nidours
 " and Steams of Sacrifices. They found these
 " Spirits had a prodigious Power over the Bo-
 " dies they possessed, and could not *certainly*
 " tell but this Power might extend even to
 " *Generation*."

Here we see that this finer Sort of Body, which was fed with the Nidour and Steams of Sacrifices, is only a finer Sort of Expression to screen Ignorance by. He goes on, however, and supposes two or three Things, by way of perhaps, which might have led them into this Mistake. Yet still, after all his straining, this Bone stuck in his Throat; and so he gives them up for Divines after all his Trouble: "Such Mistakes, (says he) in my
 " Opinion, do not in the least affect their
 " Authority in such Cases for which we chiefly
 " depend upon them; for is there any Con-
 sequence

“ sequence in this Way of Reasoning? Because
 “ the *Fathers* have sometimes been mistaken
 “ in Matters of pure Reasoning, (as the wisest
 “ and best of Men may sometimes be) there-
 “ fore they are not to be credited in *plain*
 “ *Matters of Fact.*”

This is very loosely expressed; if he means only such plain Matters of Fact as they themselves were Eye-witnesses to, he should have told us so: But, if he means all Matters of Fact whatever which they have related, he might find a much abler Man than himself of another Opinion: I mean the great Dr. *Prideaux*, to whom the learned World is much indebted for his Search into *plain Matters of Fact.* This learned Man, in his *Connexion*, will by no means credit *Justin* in the History which he gives of the Translation of this same *Greek Bible*; for after taking Notice of his egregious Blunder in the Chronology of this Narrative, he adds, that *Justin was a very credulous Person, and when he became a Christian was carried on, by the great Zeal he had for his Religion, too lightly to lay hold of any Story told him, which he thought would any way make for it.* Again he says, *As to Justin Martyr, and the rest of the Christian Writers that followed him, 'tis plain they too greedily followed what they wished might be true.* It must be confessed, however, that *Jerom* rejects this Story with Scorn and Contempt: “ I
 “ know not, says he, what Author it was that,
 “ by

“ his Lying, first built the seventy Cells at
 “ *Alexandria*, in which the seventy Elders, be-
 “ ing divided, wrote the same Things.”

So that here is one of the antient Writers themselves who would not credit *Justin* in this Matter of Fact : And every intelligent Protestant, at this Time, we presume, is of the same Opinion ; for this very Reason, that they see no Occasion for such a Miracle : For, though the antient Scriptures were translated into *Greek*, it will hardly follow that seventy-two Men must be employed in the doing of it; and that one uniform Miracle must be wrought upon every one of them (though divided) at the same Time. We will illustrate this by a Case of a necessary Nature.

At the first Appearance of Christianity, the reprobate Spirits, who had so long been the Gods of the Gentile World, must of Course submit to the Divine Command : For the Creator, when he should vouchsafe to reassume his moral Government, to restore Revelation to the Nations, and to gather the Peoples, could receive no Opposition from his Creatures. This, I say, must needs have been the Case then, and will be so again, at any other Time, when God, in his own unssearchable Will, shall please to reveal himself to any of the Pagan Nations which are still in Darkness. This is a necessary and self-evident Demonstration of the Return of the Kingdom of God, and our Lord applies it as an un-
 answerable

Answerable Argument to the Infidel Jews: When a strong Man (says he) armed, keepeth his Palace, his Goods are in Safety: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour, wherein he trusted, and divideth his Spoils.

We repeat it again, that this Necessity, as a Superiority over the Kingdom of the reprobate Spirits so long usurped, runs through the whole Period of Christianity; since Christ must reign 'till he has put all these Enemies under his Feet. But does it follow from hence that *Gregory* should write a Letter of Licence to the Devil? We believe not; however, the common Reader shall judge for himself, after that he has heard the Story.

He is to understand, then, that this *Gregory* was Bishop of *Neocæsaria*, a City of *Cappadocia*, in the Middle of the third Century; who, as he was returning home from the Wilderness, being benighted and overtaken by a Storm, he, together with his Company, turned aside to shelter themselves in a Heathen Temple, famous for Oracles and Divinations, where they spent the Night in Prayers and Hymns to God. Early in the Morning came the Heathen Priest, to pay Devotions to the *Dæmons* of the Place (who had told him, it seems, that they must from that Time leave it, because of him that lodged there). The Priest made his Lustrations, and offered his Sacrifices, but all in vain. Upon which he

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burst

burst out into a Rage and Passion, exclaiming against the holy Man, and threatening to complain of him to the Magistrates and the Emperor. But, finding that this made no Impression upon Gregory, he turned his Fury into Admiration, and intreated the Bishop, as a further Proof of that divine Authority that attended him, to bring the *Dæmons* once more back again into the Temple. For whose Satisfaction, he is said to have torn off a Piece of Paper, and therein to have written these Words, * *Gregory to Satan, enter.* Which Schedule was no sooner laid upon the Altar, and the usual Incense and Oblations made, than the *Dæmons* entered again as they were wont to do.

Had this Story ended at the Silence of the *Dæmons*, all might have been well, it being, as we observed, the necessary Mark of the Kingdom of God: But this Ticket for Readmission has knocked all the rest on the Head. Since this Letter, however, is the first upon Record that ever was wrote to the Devil, it is worth our while to take particular Notice of it. The Style, we see, is short, consisting but of three Words; whether *Gregory*, in tearing off this Piece of Paper, had scanted himself, or whether he thought it beneath him to write a longer Epistle, upon this Occasion, we do not pretend to determine. The Letter in *Erasmus's Peregrinatio Religionis*

ergo is very long; but that, indeed, was wrote by the Image of a Woman in Stone, and this only by a Man of Wood, which, perhaps, might make the Difference.

This Man of Wood was a Saint too, and of the same Name, even Gregory Bishop of *Nyssa* in the same Country, who lived about an hundred Years after the first Saint Gregory; for he was born about the Year three hundred and thirty, and wrote a curious History of his Life. The Reader may see two more remarkable Relations out of it.

It happened that two Brothers were at Law about a Lake, which both challenged as belonging to that Part of the Inheritance their Father had left them. In spite of all Determination upon the Case, neither of them would quit their Pretensions; but, giving over all Thoughts of peaceable Accommodation, they resolved to fight for it, and fixed upon a Day for that Purpose. To prevent which, Gregory went the Night before to the Place, where he continued all the Night in the Exercises of Devotion, and by his Prayers to Heaven procured the Lake to be turned into a Parcel of dry and solid Ground; removing by this Means the Bone of Contention that was between them. What a good-natured Man was this Saint, to take all these Pains that two obstinate Men might sleep in a whole Skin!

The next is an Instance of the same Temper. The City of *Neocæsaria* was situated upon the River *Lycus*, which, being swelled with the melting of Snows, and the falling of Waters from the Mountains in *Armenia*, broke down its Banks, and overflowed the Country thereabouts, to the great Damage of the Inhabitants and the Hazard of their Lives. Unable to deal with it any other Way, they apply themselves to St. *Gregory*, to improve his Interest in Heaven to put a Stop to it. He goes along with them to the Place, makes his Address to God, and, thrusting his Staff down into the Bank, prayed that that might be the Boundary of the insolent and raging Stream, and so departed. And it took Effect, the River ever after mannerly keeping within its Banks.

One would have thought that the properest Way, to secure the Country from Inundations, should have been to remove the Mountains in *Armenia*, especially since *Gregory* did once remove a Mountain, only to make Room for the Foundation of a Church. How-
ever,

The *Romanists*, in their Translation of the New Testament at *Rhemes*, made use of this Miracle of the Mountain to prove the Power of Miracles still in their Church. In their Annotations upon *Matt. xxvii. 20.* they have these Words: "Ecclesiastical History telleth of *Gregorius Neocæsariensis*, that he moved a Mountain to make Room for the Foundation of a Church, called therefore, and for other his wonderful Miracles, *Tbaumaturgus*. And yet faithless Heretics laugh at all such Things, and believe them not."

ever, he who performed these Miracles must needs know best, and therefore we submit. But the Reader must know that this is not all, for the Staff itself grew up into a large spreading Tree: Which Tree, *Gregory of Nyssa* says, was shewn to Travellers, together with a Relation of the Miracle, in his Days.¹ *Vita Thaum.* Tom. II. 990.

This second *Gregory* the Historian assisted at several Councils in *Constantinople*, where he was in great Esteem, as *Dupin* says: And no Wonder, for the Reader sees how much he deserved it. But, what is more to his Purpose, he sees what Esteem is to be had for such Councils, who could esteem such a Man. And now, after this Authority, let any Man deny the History of those seven renowned Saints of the Church of *Rome*, called *the Champions of Christendom*, if he will: For the Honour of our own tutelar Saint, in particular, we ask him, whether the Story of *St. George* and his *Dragon* is any ways comparable to these? This we are confident of, that he has seen it painted upon Signs a hundred Times oftner than *Gregory* ever saw this miraculous Tree; and, therefore, we see no Reason why a Man should be prejudiced in one Case, any more than in the other, unless it be that *St. George's* Exploits are not of so early a Date; for these Feats of *Gregory* were done, truly, about the

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Year

¹ Our Miracle of the Thorn at *Glastenbury* was but half as good as this, for Want of the River.

Year 240, of the Middle of the third Century, and afterwards wrote by a Man who was made a Bishop in the Year 372, and who had an Impudence so egregious, as to call these lame and sordid Forgeries APOSTOLICAL MIRACLES.

Let not the Reader think that his Time has been wholly thrown away in reading these Lyes, for they contain a very true History; I mean that of the State of Religion and Learning at the Time of this Writer. He sees what wretched Superstition, what gross Darkness, what sottish Ignorance must needs have been general amongst the People, before that a Man could dare to invent and propagate Lyes of such a Thickness. He sees too what Antiquity it was that the Church of Rome had a Claim to, and how truly these Men were Fathers of her Abominations. So that we must differ from Mr. *Reeves*, and, instead of the *Writers*, we say the *Readers* of such Matters of Facts cannot be mistaken.

Thus, at the last, we have come at something of Truth; though it be, indeed, a lamentable Truth, containing an undeniable History of the Depravity and Ignorance of the fourth Century, strongly attested here by *Gregory*. A great Part of this Depravity, as I take it, was owing to the first *Gregory*: This Man was born at *Neocæsaria*, about the Year 200; his Parents were Heathen, but of good Rank as to Birth and Fortunes. This afforded

afforded him the Advantage of a liberal Education ; a Part of which was to study the *Roman* Laws, as a necessary Qualification for one who should endeavour to advance himself under that Empire. He complains himself, in his Panegyric to *Origen*, that these Laws, being vast and various, could not be learnt without Trouble and Difficulty ; and what above all encreased the Labour, was, that they were all written in *Latin* : A Language (as he confesses) great indeed, and admirable, and suited to the Majesty of the Empire ; but which he found troublesome enough to make himself but a competent Master of.

This Confession and Complaint of *Gregory's* gives a learned Reader but a mean Opinion of his Genius, who, being born and educated in so noble a Language as the *Greek* was, could be struck with Admiration at one so much inferior to it. Again ; As to the Difficulty he found in it, if the *Roman* Language wanted the Elegance of the Dual Number, and the additional Force of the two Aorists ; surely, this Deficiency made it easier to a *Greek*, by having less to remember than in his own : To an *Englishman*, indeed, who forms neither his Nouns nor his Verbs by Terminations, it might be said to be troublesome ; yet we can read their most elegant Authors with the greatest Pleasure, and imitate their Style.

However, this ignorant Lawyer, with the little *Latin* that he got, could do great Harm to Christianity: For, after the Persecution by the Emperor *Decius*, which was in the Year 250, returning from his Retirement, he visited his Diocese all about, and established anniversary Feasts and Solemnities in every Place, under Pretence of doing Honour to the Memory of those who had suffered in the late Persecution. But the Truth was, that he had observed what Advantage the Idolatry of the Gentiles made amongst the Vulgar, by permitting such Liberty and Licentiousness in their Solemnities; and he presumed that it would be no little Encouragement to some to come over to Christianity, if they were suffered to do the same Thing at the Memorial of these Martyrs. No sooner was this Trade begun, but it was followed by *Saints, Images, Processions, and Relicks*; the last of which has, alone, brought in more Money to the Church of *Rome*, than would build the whole Royal Navy of *Great-Britain*.

And now the whole Secret is out; the Reader sees clearly, that none of these Fathers of the *Romish* Church can possibly have a stronger Title to be a Saint, nay, to be a very great Saint, than this Lawyer *Gregory*. It would be the greatest Injustice to shut him out, who began this *Saint-Making*; therefore, had he chosen to swallow the Mountains

tains in *Armenia* for a Dinner, and afterwards to drink the whole River *Lycus* up at a Draught, by way of a Grace-Cup, no one ought to have doubted of it, nor could, except a *faibleſs Heretic*, who would *laugh at theſe Things, and believe them not*; and who would imagine that this Man, indeed, could ſooner do a Miſchief than a Miracle. *Dupin*, however, did make this gracious Confeſſion, when, ſpeaking of the Doctrine and Councils in the ſixth Century, he ſays, “ The Worſhip of “ *Saints and Relicks* was generally received; “ and IF *they ſinned* in that, it was, perhaps, “ through an *Exceſs of Credulity*, which made “ them believe too ſlightly Miracles that “ were not well-attested.” The common Proteſtant will wonder, that a Doctor in Divinity could doubt whether it were a Sin to worſhip a Piece of Rope which had been tied about a ſtinking Monk; but he muſt know that *Dupin* durſt have ſhown no Doubt at all of this, either in *Spain* or in *Portugal*; it was only in *France* that he could venture thus far.

But let us return to *Gregory*. This Man’s Ability, mean as it was, laid all in his being a Lawyer (that is, a Heathen Lawyer, as the Reader has ſeen by what he eſtabliſhed) for he could not make a Creed for the Life of him. And the Reaſon was, as *Gregory* tells us, that he was altogether unexerciſed in Theological Studies, and the Myſteries of Religion;

gion; to remedy which he had an immediate Assistance from Heaven. For while, one Night, he was deeply considering of these Things, and discussing of Matters of Faith in his own Mind, two august and venerable Persons (whom he understood to be St. *John* the Evangelist, and *the Blessed Virgin*) appeared in the Chamber where he was, and discoursed before him, concerning those Points of Faith which he had been before debating with himself. After whose Departure he immediately penned (for fear of forgetting) that Rule of Faith which they had declared; and which he ever after made the Standard of his Doctrine, and bequeathed as an *inestimable Legacy* and *Depositum* to his Successors. And so it was, no Doubt; even we Protestants will insist upon this: And, therefore, we ask the *Romanists*, Whether or no, if the *Virgin Mary* did really make this Creed about the Year 240, it was not the most consummate Impudence, in any of the notable Councils following, to pretend to make any others after her? They cannot deny this, so that they must either give up their St. *Gregory* for a *most infamous Lier*, or accuse their Councils of a *most shameful Impudence*. One of these two must be the Case, and let them take their Choice.

By this Time, we presume, that even the common Protestant will agree with us, in our Opinion of this Man's depraving of Christianity,

tianity, without our saying any Thing further to justify it; but he shall see the Sequel himself: For there passed but a very few Years after these Shows of *Gregory's* setting up, before the Soul of a Monk was seen to be carried up into Heaven, for not lying with his own Wife. This Man, whose Name was *Ammon*, seems to have been the grand Leader of Monastic Enthusiasm, if this Assumption does not, indeed, more than almost determine it. *Socrates*, in his Ecclesiastical History, tells us, that *Antony*, who was cotemporary with *Ammon*, "saw the Soul of *Ammon*, taken up
 " (into Heaven) by Angels after his Death,
 " as *Athanasius* Bishop of *Alexandria* writes
 " in his Life. Whereupon many became
 " earnest Followers of *Ammon's* Course of
 " Life, so that Mount *Nitria* and *Scitis* were
 " filled with Monks." Lib. IV. Cap. 23.

Now let the Protestant observe: This Lawyer set up these Shows about the Year 256: And this Monk *Athanasius* was made a Bishop in the Year 326; and was the Scholar of Monk *Antony*, whose Life he wrote. Let us suppose, then, that the Master saw this Soul thirty Years before his Scholar was made a Bishop: Again, That *Ammon* and his *Virgin Wife* had lived twenty Years in the Desert, before his Soul was carried away. By this Calculation we see, that there were only twenty Years from these Shows till the Time of *Ammon's* running mad:

mad. He taught *Antony*, and *Antony* taught *Atbanafius*.

The Angels had a deal of Trouble with this Man *Ammon*, for they were obliged to carry his Body once, as *Socrates* tells us in this Chapter: For, being about to pass a River, and unwilling to unclothe himself (since he had cleanly resolved never to do this) he prayed to God that he might have a Passage over, without hindering the Resolution which he had taken; whereupon an Angel came and conveyed him to the other Side of the River.

This Miracle, it must be confessed, is a tolerable one, for it contains, we see, a Reason why a filthy Monk should not pull off his Clothes. But yet the other, of the Assumption, if *Atbanafius* would have take any Pains with it, must needs have had the Preference. Because, this being the first human Soul that was ever visible in this Way, it was, undoubtedly, the greatest Curiosity to Mankind of any in the whole Course of Natural History, and would of Course engage the Attention of the learned World. When, to our great Mortification, he has told this Story so carelessly, that no Protestant in *England*, or in *Ireland*, can learn whether this Soul was black, or white, or red, or yellow, or in short of any Colour at all.

This was an unpardonable Neglect, and, I presume, was the Reason why the present
good

good Bishop of *Clogher*, in his Answer to the Objections of the Lord *Bolingbroke*, observed that *Athanasius* had corrupted History, and shamefully corrupted it.

I see but one Thing that can possibly be offered in Excuse for him, which is, that he wrote his Life whilst he lived with his Brethren the Monks in the Wilderness: For, in his Banishment by the Emperor *Constantius*, he retired thither in the Year 356, and lived with this mad and barbarous Rabble 'till the Year 362: During which Time, as *Dupin* observes, he composed several Writings there. Now, if we suppose that this was a Wilderness Piece (which, I think, we very justly may) we have cleared *Athanasius* at once of all Oversight. It appears plainly, then, that this was wrote for the Benefit of the Monks: But these second-sighted Fellows had seen as many Souls as his Master had, no Doubt; and, consequently, *Athanasius* had

The Viscount had said, that " the Charge of corrupting History, in the Cause of Religion, has been committed to the most famous Champions and greatest Saints of the Church." To this the Bishop replies, " Here I must make Distinction with Regard to the Word *Saints*, which is much too general a Word in this Place. Because it may cast a Reflexion upon some Persons, who being really *Saints*, that is, *holy Men*, would have suffered Death rather than corrupt History. But, if it be understood to mean only such Persons as have been canonized for Saints by the Church of *Rome*, on Account of their Attachment to that Church, and for having been Champions for the Pope of *Rome*, such as *Athanasius* and others, I do acknowledge they have corrupted History, and shamefully corrupted it."

no Reason to mention any Thing, either of the Colour or of the Form of it, to them.

We beg his Lordships Pardon for presuming to clear up this Matter: We offer this only as a Conjecture, but, then, we think it a very reasonable one; and it is, besides, supported by the Suffrage of the Monks at this very Day. This idle Vermin, so much the Burden and Nuisance of every Popish Country, make this Assumption their chief Pillar.

And here we will offer another Conjecture, which may do Justice to *Athanasius*, and detect *Gregory* in a notorious Falshood. The Reader has seen, that the second *Gregory*, the Biographer, was made a Bishop in the Year 372. *Athanasius* died the second of May, the Year after. Now *Gregory* says, that he was taught

* From this *Assumption of Annon*, no doubt, arose that of the *Virgin Mary*, which was never heard of till the Conference with the *Severians*, which was held at *Constantinople*, by the Order of the Emperor *Justinian*, in the Year 533; and yet, to show the Modesty of the seventh Century, was established to be a foul Leprosy upon the Face of Christianity, till the Time of the glorious Reformation. Since which, *Dupin* himself was so ashamed of this hideous Lye, that, concluding the Life of the Virgin, he says, "As to her Death, the Author of the Book of the divine Names, which is falsely ascribed to St. *Denis* the *Areopagite*, says, the Apostles met to see the Body of the Virgin; but the Testimony of that Author, who lived in the fifth or sixth Century, is not convincing. The other Books we have concerning the Death of the Virgin, under the Names of *Melito*, *St. Jerom*, and other great Men, are counterfeit Pieces, and visibly full of Fables. Therefore, the Church, with its wonted Prudence, has thought fit to say nothing concerning the Death of the Virgin, to avoid giving out

taught his History by his antient Grandmother *Macrina*; and his Brother *Basil* declares the same Thing, adding too, that they were taught their Divinity by her at the same Time. He says, that she acquainted them with these Things, as she also did with the Doctrine that he (the first *Gregory*) taught; wherein she instructed them, and told them the very Words which she had heard from him, and which she perfectly remembered at that Age. *Basil*. Tom. III. p. 131.

Let us observe, now; The first *Gregory* died about the Year 264; and *Macrina* must at least have been twenty Years old at this Time, to have made any Proficiency in hearing of him. This brings back the Time of her Birth to the Year 244. But her Grandson *Gregory* was born in 330, so that when he was

“out Things uncertain and apocryphal.” *History of the Church*, Vol. I. Ch. 5.

After so publick a Declaration of a *Romanist*, would any *Protestant* expect to see any more of this scandalous Lye amongst the *Papists*, than what is to be found in the Works of their Painters? As in that Piece of the Exit, by *Carlo Maratti*, which was in the Collection of the late Cardinal *Cybo*. But such is the shameless Prevarication of the *Romish Church*, that whatever *Protestant* shall be at *Antwerp*, upon the fifteenth of *August*, will with Horror see this wicked Forgery (which, undoubtedly, was suggested by the Devil himself, in order to depreciate the glorious and triumphant Ascension of our Lord) will see it, I say, still in full Force amongst them: Will see their Priests acting their Puppet Show of Procession, with a most shameless Impudence; and the poor blinded Laity trotting after them with a most bigotted Submission. In short, will see more solemn Adoration paid to *Rubens's Piece* of the *Assumption*, than to the great Creator of the Universe.

was fourteen she was a hundred Years old. Should we grant them, then, their old Woman's Divinity, yet we cannot but suspect them in Regard to the History: For it looks as if these two Men had combined to keep the Credit of every Thing in their own ingenious Family. Can any Protestant believe, that a Woman a hundred Years old could teach the Art of Writing such a curious History? Or that a Boy of fourteen could possibly learn it? Certainly not. Now *Athanasius* (who began this Art of Writing the Lives of Saints) must certainly (as we have seen) have wrote the Life of *Antony* during his Abode with his Brother-Monks, about twelve Years (we may suppose) before *Gregory* was made Bishop of *Nyssa*. *Gregory* assisted at several valuable Councils at *Constantinople*; but *Athanasius* was as well known there, as our sorry Blockhead *Sacheverel* was at *London*; and, therefore, we presume that *Gregory*, notwithstanding his shallow Pretence of his Grandmother, did really learn this Art from *Athanasius*. The first of these famous Biographers having made his Master see a Soul, the second could find no other Way of coming up with him, but the making his Saint write a Letter to the Devil.

Surely, if *Reeves* had translated this Life of *Antony*, instead of spending so much Time upon *Justin*, this Imposition of *Gregory* must have been seen long since: However, if this
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Observation will not satisfy the Reader's Curiosity, he may, perhaps, see the whole Life of *Antony* hereafter. In the mean Time, we will confront this Pair of Biographers with two Legends preserved in *Baker's Chronicle*, which will show us the State of Learning and Religion in our own Country.

The first is a Miracle said to have been wrought in the Year 1066: " Bishop *Wolston*, in *William the Conqueror's* Time, being
 " commanded by the King to leave his Bishoprick, *Wolston* answered, *A better than thou, O King, gave me these Robes, and to him I will restore them*; and, thereupon,
 " went and struck his Staff upon *St. Edward's* Monument, (who had made him a Bishop)
 " where it stuck so fast, that by no Strength it could be removed, 'till himself removed
 " it with Ease. Which so terrified the King, that he entreated him to accept of his Bishoprick again."

The Fellow that wrote this Lye first, we see, was a Scholar of *Gregory*; though the Staff did not stick long enough to grow up into a Tree. The second Miracle bears Date higher up, in the Year 924: " King *Atbelstan* going to encounter the *Danes*, prayed
 " to God to show some Sign of his rightful Cause: Whereupon striking with his
 " Sword, he struck it an Ell deep into a hard Stone." Here we shut up, for this
 X shows

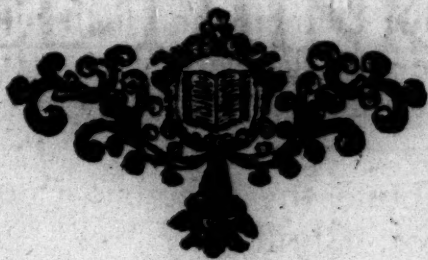
shows us exactly, that the Ignorance and Superstition of the Age, in which this Lye was wrote, was an Ell deep; and, I warrant it, good Measure. The impudent Fellow who made this was a Scholar of the *Assumption-Makers*; for we may see Monk wrote in his Forehead at a hundred Yards Distance.

To invent such hideous Lyes, as all these which we have shown the Reader are, what is it but, like the Magicians in *Egypt*, to withstand the Miracles of the one true God? And yet through the Sides of these wretched Men it is, that Lord *Bolingbroke* has endeavoured to stab Christianity: How generously, we leave even to the common Reader to determine: Who by this Time, we hope, is convinced, that such sorry Ignorance, such contemptible Dulness, and such hideous Forgeries have no Alliance with it. It was little consistent either with the Honour of his new Nobility to stoop to so low a Prevarication, as to substitute the infamous Corruptions of Popery for Christianity; or, again, with the Justice of a Man, who had once professed himself a Member of the Church of *England*, to object these Things to the *English* Clergy, which has so long been employed in detecting and discarding the Forgeries of Antiquity, and which has so illustriously driven them to take Shelter within the Walls of the *Vatican*.

There,

There, in her Triumph, Papal Dulness crown'd
 May take thro' *Fathers* her triumphant Round;
 And, all her *Schoolmen* glancing o'er, at once
 Behold a hundred Sons, and each a Dunce.

But here, in *England*, neither her Fathers
 nor her Sons can bear the Light; no sooner
 should any of their horrid Forgeries be shown
 to publick View, but our Laity, like *Israel*
 convinced at *Carmel*, would call out, *The*
 LORD *he is God*, *The LORD he is God*.

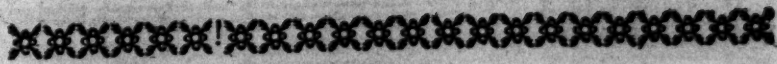


There is no more of the same kind
any other time, but in the same
And all the same, and in the same
And all the same, and in the same

There is no more of the same kind
any other time, but in the same
And all the same, and in the same
And all the same, and in the same



TO X



TO THE
FREE-THINKERS.



THE

OF

TO THE

FREE-THINKERS.

AND



T O T H E
F R E E - T H I N K E R S .



S E C T. XIV.

AND now, *Gentlemen*, we turn ourselves to you: All the learned World is sensible, how unfairly, and how ungenerously you keep up the Face of a Controversy. You start Objections to particular Cases, both in the *Jewish* and *Christian* Dispensation; and when we have taken the Time and Pains to clear these Things to you, and entirely to remove these Objections, you dismiss us with a cool Sneer, and inform us, that we might have saved ourselves the Trouble, since you believe nothing at all of the *Whole*. Now, as this is the Case, as you disbelieve the whole of Revelation in *general*, what Business have you to quarrel with any one Thing in *particular*? What impertinent Trifling is this? Can you think the Clergy

have nothing else to do, but to be sent upon every Errand? You want no Conviction, you tell us, and yet you are calling perpetually for it. Is this to search after Truth candidly and ingenuously, or is it not rather a Design to perplex all Truth?

'Tis Time to put a Stop to this Chicanery, and to ask you one Question, which you cannot evade. You profess the Belief and Worship of the one true God: How came you by this Belief and Worship? Or, in other Words, how came this Belief and Worship into the World? The Histories of all Nations inform us, that it was universally lost (except with the *Jews*, whom you have nothing to do with) for the Space of two thousand Years; and yet now we find it in the World again, and are assured, by Historical Authority, that it has been there for 1700 Years last past. How came it to be recovered?

Lord *Bolingbroke* has proposed this Method, and that, you will allow, is sufficient to recommend it: He says, that "it is high
 " Time that the Clergy of all Christian
 " Communions (whether Popish or Pro-
 " testant) should join their Forces and esta-
 " blish those *Historical Facts*, which are the
 " *Foundations* of the whole System, on *clear*
 " and *unquestionable Historical Authority*, such
 " as they require in all Cases of *Moment* from
 " others." And we are ready to do it, we join Issue with his Lordship, as to this Mat-
 ter,

ter, very heartily. But, then, we expect the same from you: Do not set us a Task which you refuse yourselves.

Πᾶς οὐρ δίκαιον τῆς Νομῆς ὑμᾶς βροτοῖς

Γραψάνας, αὐτῆς Ἀνομίαν οφλισκάνειν.

Euripides.

This is Heathen Greek, and, therefore, you must accept of it; you cannot possibly have any Prejudice against it. If the Poet could take this Freedom with his Gods, you must allow us the same with you.

And here I cannot but observe to you, that if the the *Viscount* had actually seen our Argument, he could not have expressed himself more punctually in regard to it: For here is a grand *Historical Fact*, which is the *Foundation* of the *whole System*, established on *clear* and *unquestionable Historical Authority*, such as we require in all Cases of *Moment*. Here is a Fact, I say, the most notorious of any in History, the publick Knowledge and Worship of the one true God universally lost in the *Gentile World* for the Space of two thousand Years, attested to by every Writer in every Nation where Literature has prevailed: A Circumstance not to be paralleled in any other Case. Now we present you with the Recovery of the Doctrine of the Unity, you yourselves have it at present, and the World has had it in general, these seventeen hundred

dred Years, by *unquestionable Historical Authority*. We beg of you, therefore, to give us a *Rationale*, from the Nature of Things, how the publick Knowledge and Worship of the one true God came to be restored again to the World, after so long an Absence, after such an universal Loss of it.

Will you tell us, that human Reason in general was sufficient to recover it; how came it then to have lost it, and to continue universally under that Loss for the Space of two thousand Years? This Account, you see, is confuted by the uniform History of human Nature; and, therefore, must be thrown by of course, as a gross Absurdity. Let us examine, then, what State-Contrivance, what political Engine, could be of Force enough to produce so wonderful a Revolution. *Polytheism* was the established Religion in all the Nations, consequently the Magistrates would support it with all their Authority: And History informs us, that they did so, by persecuting the first Christians for three hundred Years running.

Again; The *Priests*, who to the best of your Knowledge (as the Author of *the Divine Legation* observes) might have invented Religion, would scarcely be willing to part with, after it had served their Turn for two thousand Years. Men of common Understanding, we see, will very tenaciously adhere to their own Interests, much more such
shrewd

shrewd Politicians, as you have long since found these Men to have been. You have secured them for us, so that they are entirely out of the Question.

What remains, then, but the *Populace*? Had they been blinded, and lived in quiet Subjection for such a prodigious Space, and yet at the last came *naturally* to their Senses? This looks very wonderful, even at first View. But the Populace is ever fond of Festivity, their Capacity is naturally wedded to it, as all Politicians have ever understood. If this, then, is the Genius, the Disposition of the Vulgar, would they part with Rites and Ceremonies, attended with so much Pomp and licentious Festival, for the naked Simplicity of plain Christianity? To say nothing of the natural Prejudice which Men have ever had for the Religion in which they have been educated, and which will ever be strongest in illiterate Minds, since Ignorance is the genuine Mother of Superstition.

We mention these Things very briefly to you, for we take them to be common Reason and the Nature of Things, and, consequently, suppose that we have no Occasion to dwell upon them. We confess to you at once, that we can find no natural Cause for this prodigious Revolution; and, therefore, we call upon you, Gentlemen, to give us one, since you have made it your Business so to do. We entreat you not to leave us in the Dark, in a Case of
such

such *Moment*, to use Lord *Bolingbroke's* Expression again. Consider, that as Patriots you must have that Benevolence to Mankind, you must be so publick-spirited, as not to keep this Secret entirely to yourselves. You have taken this Character upon you, and, surely, you cannot but for Shame discharge it. We ask nothing of you, but only to be consistent; and we leave it to all the World to judge, whether this Demand is unreasonable. You talk, out loudly, that you are capable of accounting for *all religious Truths* by the Power of natural Reason; now here we show you the *grand fundamental one* (for he that cometh unto God, must first believe that he is) an *Historical Fact*, which is the *Foundation* of the *whole System*: And we call upon you to be as good as your Word: We only claim your Promise, that is all.

This Matter, you see, belongs entirely to you; for as it would be an Insult upon your Reason, to suppose any Thing to be a Mystery to it, even the Nature of the Being of the Infinite Creator itself; (which must needs, from your own Principles, be very comprehensible to all of you;) so have we a very just Right to expect a Solution from you of this wonderful Phænomenon in the *Moral Creation*. We cannot, in the first Place, with any tolerable Grace, presume to take this Case out of your Hands, without invading your Province: And, in the second Place, we
confess

confess ingenuously that we have no Ability to do it. The Glory of this Discovery is wholly reserved for you. Here you may shine unrivalled, for, I promise you, the Priests can never come in for any Share: They are all of them at a Nonplus, from the *Primate of all England*, down to the Country-Vicar. I defy them to produce the least Trace, out of the general History of human Nature, towards any Solution of this short Question. And what a Comfort is this to you, who have so often delighted yourselves with the Ignorance of Priests? Though at other Times, it must be confessed, you have altered your Method of Diversion, and with great Consistency have loudly exclaimed against Priests for knowing too much. But, to pass by that, in this Case you may triumph over them abundantly. I will venture to assure you, that you may undeniably convince the World of the superiour Excellence of your own Abilities, by only giving of an Account, from Nature, how this Revolution from the universal Conduct of the Gentile World could ever have happened.

Surely, nothing could ever fall out so opportunely for you, as to have found all the Priests of your own Nation in this avowed Inability: And, again, nothing could be of less Trouble, than the answering so short a Question as this, How the publick Knowledge and Worship of the one true God ever
came

came into the World? What an easy Task you have? But so it is, the Lot of some Men is much more fortunate than that of others; and if, by an uncommon Sagacity, you have procured this for yourselves, it is by no Means becoming to us to repine at it.

We ask you, how we came by this new Heaven, filled only with the one true God; and likewise what became of the former Heaven, so over-run with Revel-Rout? Perhaps, you will say, that you trouble not your Heads about either of them, (which very probably may be the Truth of the Case) and so will give us no further Answer, as to the Heavens. However, one Thing there is, about which you have had your Heads sufficiently troubled, as the learned World has seen; and that is the *Priestcraft*. What became of this? I could almost venture to believe, that you never so much as dreamt of this Question, whilst you were diverting yourselves with this pretty Word. But, no Matter for that, we insist upon the Question; and, if you give us no Answer, we shall deride your Ignorance. Consider, besides, how useful a Servant this Word has been to you, in solving all your Difficulties; 'tis Ingratitude, therefore, to discharge it abruptly, and expose it to Contempt. But, indeed, I see not how you can well part with it, without giving up the half of your Wit at the same Time. And this,

this, Gentlemen, would be a terrible Prodigality in Men of your Situation.

Take Courage, then, and, as we say to the Children, speak out boldly like so many brave Men. Tell us what became of the Priestcraft: Did it end, like the *Dunciad*, with a great Yawn? Were these Men, whose Cunning and Artifice are the constant Burden of your Song (and yet whose Intrigues, even the dullest amongst you pretend to understand, and are perpetually chattering about) were they struck with an instantaneous Stupidity, and, from Politicians of the first Eminence, blunted down into Dupes of the most egregious Blockishness? Or, after an universal Possession of the World, uninterrupted through the Course of two thousand Years, did a sudden Whim take them in the Head to forsake their own Interests all at once, and resign themselves up from a State of Authority and Affluence (which you so much upbraid them with) to a State of Contempt and Indigence, merely out of a Frolick? Take Care, Gentlemen, for either of these Cases looks very like that frightful Word, a *Miracle*, I assure you.

Besides the pretty Employment which you allotted them, when, with such an uncommon Force of Penetration, you discovered the Origin of Animal-Sacrifice,

The Priests eat *Roast-meat*, and the People star'd.

How

How came this at an End? Did they all lose their Appetites at once? What unaccountable Accident could deprive such a Number of Men, in so many different Nations, of the common Course of Nature, and teach them a new Art of Living without Eating? Make the Experiment upon yourselves, for three or four Days, and you'll soon find what a hard Job these Men had upon their Hands. So that this, again, looks very *uncommon*, very nearly approaching to the *Marvellous*. Suppose them all to have made as merry a Bout of it as you please, surely, a little Abstinence might have recovered the greatest Part of them from their Surfeit; and Nature in a few Hours would have informed them, that it certainly would be the best Way not to quarrel with their Victuals.

Alas! Gentlemen, how unlucky was it for you to stumble upon this Trade of Eating, to raise a Laugh by? For this is, certainly, one of the hardest Customs in Nature for Men to get rid of. The very Children in the Street can tell you, that such great Eaters of *Roast-meat* would never agree to starve themselves, whilst they had Plenty of it in Possession. So that you have given them an Employment, you see, which it was impossible for them to part with, without a *Miracle*: And we are obliged to you for it. What an unfortunate Blunder was this? And what aggravates the Matter still more, is, that this
very

very Line has passed with you for a *Chef-d'Oeuvre*, a very Master-piece of Wit. But of what Wit, in the Name of Reason? Why, of the Wit of a *Free*, or (if you will give us Leave to change the Word) of a *loose Thinker*. This last I take to be the proper Epithet for this Way of Thinking; for, surely, the Man who could seriously believe that there was any Wit in it, as the *Roman* Critic says,

Bæotum in crasso jurares Æthere natum,

He must be of the same Rank with one of your Rabble-Writers, who, as an egregious Trophy of Ignorance, set up even that Monster of a Word *Priestianity*, and then had had the Modesty to laugh at it: Whereas a Boy at School would have been whipped for such an unheard-of,—such an ungrammatical Nonsense. But this true Son of *Dulness*, we may venture to believe, never ran such a Hazard; he was

Her's from the Birth, and sacred from the Rod,
A dauntless Infant, never scar'd with God.

To return to these Priests; You have laugh'd at their *Cunning* in eating of *Roast-meat*; and now, we suppose, you will laugh at their *Ignorance* in parting with it. Very pretty, indeed; but this will not satisfy us by any Means; you are not to be so dis-

Y

charged,

charged, I promise you : We have found you with the Fool's Coat on, and as such we use you. You have represented these Priests as the most subtle of all Mortals, and we take their Pictures as you have drawn them : We are even obliged to you, for the Pains that you have taken to embarrass yourselves : For now comes the Difficulty of getting rid of them. Which Way they are to march off the Stage ? Like some of *Bay's* Characters ? This will never do the Business ; for you have made them your Heroes, and we must have some Account of their *Exit*.

'Aut Famam sequere, aut sibi convenientia fingere.

Had you complimented them with no more Understanding than you are graciously pleased to bestow upon the Christian Priesthood, had they been of the — *Οἱ τοὺς ἑσπέραις ἔσονται*, all might have passed off tolerably well ; you would have had little or no Trouble at all with them : For what Difficulty could there have been in outwitting such Men as these ? Here would have been a pretty Retreat, you see : Or, at the worst, you might have had your old Answer ready, that it was not worth your while to account for the Conduct of such silly Fellows. But nothing would satisfy you, nothing would serve your Turn, but the raising these Men to the very Height of Intrigue. All perfect *Machiavells*, according to
your

your History of them. Unskilful Conjurers as you were, to raise Spirits which it is out of your Power to lay.

You see what ill Luck has attended you; why would you take it into your Heads to be so overwise? Had you but reflected upon this single Line of *Æschylus*,

Κελεύειν εὐ φρονούῃα μὴ δοκεῖν φρονεῖν,

All this Mistake might have been prevented. However, since it is too late to talk of that now, give us Leave to ask, whether you did really light upon some valuable Manuscript containing the History of these Priests; or was it all of your own Fiction, in Imitation of the Monk of *Viterbo*? Was it to show *their* Cunning, or was it to display your *own*, who could so easily unravel their Designs? In short, what is it that you have been laughing at all this while, but at your own Mistake? You have been digging a Pit, as you thought, for others, and now are fallen into the midst of it yourselves. It is even so, the Mischief is fallen upon your own Heads. Unlucky Men, to play with these edged Tools, this *Priestcraft*, and this eating of *Roast-meat*.

How different from you was the Opinion of some *Jewish* Writers concerning this Matter? Several of these Men, two thousand five hundred Years since, did assert that *these*

Priests (with all the Intrigue that you discovered in them) would not be able to maintain their Ground: They frequently and expressly declare, that the Knowledge and Worship of the *one true God* shall prevail in the World in the Process of Time, as universally as *Polytheism* had done before. They say, as you may see in the Title-Page of this Inquiry, that *The LORD shall be King over all the Earth: In that Day there shall be ONE LORD, and his Name ONE.*

Now the greatest Part of these Writers did live many hundred Years, nay, the very latest of them five hundred, before this prodigious Revolution began to appear in the *Gentile World*. This must be done by Guess, no Doubt; but, then, my dear Sirs, it was a most extraordinary Guess, you will allow us that at least, for this one plain Reason, that it was a Thing entirely against all probable and natural Causes: It opposed the well-known History of Mankind, and the Practice of the World universally established for upwards of a thousand Years. To us now it appears a profound Secret, what natural Inducement these Men could have, from the Reason and Relation of Things, to entertain such a Thought. It is plain, they could have no Hopes *themselves* of converting the Heathen World, because ten Principalities out of twelve, of their own Nation, revolted

volted to *Polytheism*. And yet this Guess, this Supposition, this whatsoever else you may please to call it (for you may make a Name to your own Liking for it) in Spite of natural Causes, and all Probability, has actually come to pass. An Event which no other Writers, besides themselves, could ever so much as think of. These cunning Priests, you see, are all fled and gone from our Quarter of the World: Not one of them to be met with in the grand Tour of *Europe*; and, I presume, your Curiosity for Heathenism, will scarcely persuade you to a Voyage to *Lapland*. So that here is another of your terrible Witticisms entirely demolished; I mean, that Priests of all Religions were alike: For, if this was the Case, how came we by this surprising Revolution?

But let us return to these *Jewish* Writers: These Men did say, that the House of the Lord, shall be called an House of Prayer for ALL THE PEOPLES, *Isa. lvi. 7*. You yourselves, with your own Eyes, do see a Part of this wonderful and glorious Truth already fulfilled. Common Sense, then (to say nothing of common Modesty) might oblige you to treat the Writings of these great Men with a becoming Reverence: Might persuade you to search after some other Topic of Diversion, than their Scenical Actions and Modes of Information. Take my Word for it, these are dangerous Tools to play with;
and

and it is impossible for you to meddle with them without hurting yourselves. We can shew you the illiberal Absurdity of this Practice with great Familiarity. Observe that illustrious memorial Column, in which our own Sir *Christopher Wren* has so far exceeded those of *Trajan* and *Antonine*; look at the *Relievo* in the Pedestal of it, or at that within the Pediment of the Portico at the *Mansion-House*: Observe these, I say, and laugh at them as absurd Imagery, if you dare.

Now, this we are certain you will scarce venture to do, because of the inevitable Consequence, the thorough Contempt of the liberal World. And yet you have been so hardy as to make yourselves merry with the parabolical Actions of the Prophets, which are of the same Species, and have the same Beauty. Consider that Poet and Prophet had both the same Name, *Vates* denoted both in the Heathen World; And it is certain, that the first does very closely imitate the second, not only in his Pretensions to Inspiration, but in the Imagery of his Language too: He animates, he personifies every Idea, and we applaud him for his fictitious Creation:

——— *Pictoribus atque Poetis*
Quidlibet audendi semper fuit æqua Potestas.

Now, if these Things are Beauties in the Copy, they must be so in the Original;

Veniam

— *Veniam petimus dabimusque vicissim.*

But to this I add, that Metaphors and Figures are not only high Beauties in the Prophet, but they are essential to his Work; his Business is to shade. And yet you have been so wise as to find fault with these Writers for these very Beauties, and for this very Propriety. Notable Critics, upon my Word. Be a little more upon your Guard, we beseech ye, Gentlemen; take Warning by the unhappy End of your own Mr. Collins: This great Writer amongst you, no sooner began to trifle with the prophetic Style, than he killed himself directly. You may see a large Account of his Death in the *Divine Legation of Moses*, at the last Section of the sixth Book.

I would advise another Matter to you; which is, that, in the Name of common Modesty, you will be so kind as to allow, that an illustrious Prince, as *Moses* was, might in all Probability understand as much of the Reason and Nature of Things as yourselves: That the Leader and Founder of a victorious People might possibly know what he was after, in his Expedition, and in his Legislation. Unless we be Madmen, we must suppose this of all Planters of Nations, Leaders of Colonies, illustrious Generals, and eminent Legislators, though the Memory of their Actions, may,

may, even their Names should have been lost through the Injury of Time. Now, if this be incontestably true of all such Chiefs in general, it must be more eminently so of *Moses* in particular: For, as he is the first in all Antiquity, of whom any certain Knowledge is to be had, so is he last in Duration. Other Leaders, other Legislators, Mortals as they were, have all submitted to Mortality; their Constitutions are all extinct, and, in the greatest Part of them by far, their Memorial is perished with them; They are all consumed by Time, and swallowed up in that vast and all-devouring Gulf. But this great Father of his People is still in Being; after a Legislation of 3200 Years standing, he is still a Lawgiver.

Now, if we allow him nothing but a *natural Genius*, you must at the same Time allow the *Superiority* of that *natural Genius*, which could form an Institute that should outlive all others in the World. You cannot deny us this, because the Event has shown that he actually did it. The Remains of his People are still before your Eyes, you may meet them every Day in your own Streets, still distinct, still pertinaciously adhering to his Laws, notwithstanding the many natural Inconveniencies which attend them. And you cannot be so wretchedly ignorant of all History, as not to know that this Instance is singular,

gular, not to be paralleled in the Annals of any other Nation under the Face of Heaven : Which some plain-thinking Men would judge to be *supernatural*, merely because the whole Course of human Nature has been otherwise. However, to let that frightful Word, *supernatural*, alone now, what we are observing at present, is this ; That here is the clearest Evidence, from Fact and Reason, that this glorious Prince must needs have had something very extraordinary in his Genius : Must have been possessed of a Secret beyond all other Lawgivers whatever. Let this Secret be what it will, we press not that Point upon you now ; we only put this one familiar Question to you, Whether it appears with the least Shadow of Probability, that the Writings of so consummate a Politician can be comprehended and censured by every paltry Buffoon ? Nay, setting aside the curious and occult Part of his Legislation, can you think those Men to be proper Judges of the rest of his Works, who know not one single Syllable of the Language in which they are wrote ?

These are such gross Absurdities, that, you see, they cannot bear the looking-at. And yet, if Men would have taken your Words for it, in Spite of this comparative Excellence, and notwithstanding this unrivalled Superiority, this inimitable Prince is full of Contradictions. Therefore, this surprising

Institute, which has seen the Ruins of all others, was stumbled upon by Chance. Because a Writer so inconsistent could have no regular Principles to form such a Plan by: Could have no natural Security of his Materials, in laying a Foundation to erect a Superstructure which is out of the Reach of Time. All this is very probable, no Doubt; but, then, Gentlemen, it is only so to you; and, therefore, we give you your Choice of two Questions, answer which you will. The Explanation of either of them, upon natural Principles, will very much oblige us. How came the Nations universally to have lost the publick Knowledge and Worship of the one true God, whilst the Jews alone preserved it? Or how came the Jews alone to have preserved it, whilst the Nations, on the other Hand, had universally lost it? If you say you can see nothing UNNATURAL in this surprising Difference, why we must even take your Words, I think (for I know not what else can be done with you) we must even believe that your Ignorance is real, and not pretended.

In short, Gentlemen, as meek a Prince as Moses was, I would advise you for your own Safety to keep out of his Reach, and not to presume too much upon his Meekness. He is able to punish every Assault made upon him very severely. *This strong Man armed keepeth*

keepeth his Palace, his Goods are in Peace; and it must be a **STRONGER** than he, that shall come upon him, and overcome him; that shall take from him all his Armour in which he trusted, and divide his Spoils. Now, the Question is, where you can happen of this stronger One? Where, indeed! For I shall venture to assure you, that you may look yourselves blind before you can meet with such a Champion.

Instead of so fruitless a Search, then, you may as well, Gentlemen, set about answering our first short Question; and so get the better of the Priests of your own Nation. Tell us a Reason, from the Nature of Things and the History of Mankind, how the publick Knowledge and Worship of the One true God ever came into the *Gentile World*. This is enough for you to do; and, when you have happily accomplished this, you may encounter *Moses* with a better Grace.

F I N I S

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are not considered.
Swiss's Allocations, but those which others have made.
N. B. Not only Mr. Mendenhall's Objections to our

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